

United Church of Canada — a gap between pulpit and pew?

by Johan Tangelder
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The United Church of Canada has wide divergencies in theology among members and adherents. On the one hand, you can find within her ranks ministers who are extremely liberal in outlook. They regard the Bible as fallible, human records of remarkable religious experiences, some mythical and others historical. On the other hand, there are inflexible fundamentalists. But the winds of change are also felt. The experiences of Rev. J. Berkley Reynolds tell part of the story.

In the late 1960's Rev. J. Berkley Reynolds, when he was studying for his doctorate at Toronto's ecumenical Graduate School of Theology, received a call from the West Ellesmere United Church, Toronto, to become the pastor. The congregation did elect him with a large majority, but the local presbytery refused to support the church's call. The reason given? "It is a liberal congregation and he's a fundamentalist."

Rev. Reynolds felt that the presbytery's action made his case rather hopeless. He commented: "No presbytery across Canada will touch me now. It virtually means that I am being forced to leave the United Church." But Rev. Reynolds did eventually become the pastor of Ellesmere United and has now an effective ministry in Toronto. At the moment his church is planning, despite the opposition of the presbytery, to erect a large new edifice to accommodate her expanding ministry.

Rev. Reynolds is now called "probably the United Church's best-known evangelical." He now says: "I used to feel more or less an object of scorn in the United Church. Now it seems to me increasing numbers of clergy and lay leaders are sharing my theological perspective. It's a new day."

Liberals are feeling the pinch. One said: "I feel so lonely." The distrust of liberalism began in the early 1970's with disillusionment over Vietnam, economic policies, worry over unemployment. Patricia Clarke says: "Liberal ideas didn't seem to have worked. Cynicism grew about leaders, in government, business, the church."

The official organ of the United Church, *The United Church Observer*, gives a good survey of the trends within that denomination.

Christ and scripture.

The divinity of Christ has come under attack by some of the more outspoken United Church leaders. Ben Smillie, a controversial university chaplain, sees Christ's divinity in His life of obedience to God. He considers it laughable that Christ would endorse the conservative belief that Adam, Eve, Cain and Jonah were real live persons. Christ merely believed about the Old Testament that what was taught in the synagogue. He did not know any better. He was not so enlightened as the modern theologians of today.

"If Adam and Eve, Cain and Abel, Noah and Jonah are personages in myth and allegory, they cannot be historical people at the same time, no matter how sincere one's faith. Does somebody question this? Then look at the Bible documents. Any student who has done a basic course on the Bible knows since the days of Karl Graf and Julius Wellhausen (two giants of the Old Testament scholarship at the end of the nineteenth century) that the first six books of the Bible are composite literary works, containing myths, legends, laws and priestly ritual."¹

Political views.

Ruth Petricek, who works as a secretary at the United Church headquarters, is a refugee from Czechoslovakia. Her father was a minister of

the Czech Brethren Church and for a time the moderator. She complains that United Church leaders at headquarters do not seem interested in the fate of the people behind the Iron Curtain. She says: "In the chapel in church headquarters I have heard prayers for the people of Chile and prayers for the people of Vietnam. Never have I heard prayers for the people behind the Iron Curtain. When I read *The Observer*, it is always Chile, Cuba, Vietnam, Southern Africa. Never do I read about the people under Communist rule. Clarke MacDonald is heard on Vietnam, John Foster on Chile, Al Forrest on Cuba. Never do you hear anything on the other side. This is not a thing that is past. Czechoslovakia is still under Communist rule. Human rights are still ignored."²

N. Austrins, a native of Latvia, who worked for years at St. Luke's United Church, Toronto, voices the same complaint. He says: "I went to a meeting in an United Church in Toronto where a black man was speaking on behalf of the Zimbabwe freedom fighters. White people were collecting money for those freedom fighters. I have never been in a church that collected money to liberate the people of my country. We are not even mentioned. The church outlines principles for some nations, but not for all nations. It talks about South Africa, Angola, Mozambique, Bangladesh, but somehow the names of lands behind the Iron Curtain are omitted."³

The same *Observer* that reported the sentiments of Ruth Petricek and N. Austrins also had an article on Chile by the Right Rev. N. Bruce McLeod. In this article Rev. McLeod strongly condemned the take-over of Chile by a right-wing military junta.⁴ And later issues continue with the same line of thought.

At Superior Oil's annual meeting of 1978, the Right Rev. George Tuttle tried to persuade the directors to postpone

participation in a \$500 million investment deal in a Chilean copper deposit. Dr. Tuttle argued that the oil company's investment "could strengthen Chile's repressive military junta and further penetrate violations of human rights."⁵ So the editorial practices show that the charges made by Ruth Petricek and N. Austrins are certainly not without substance. The critique of human rights is one-sided. It seems easier to demonstrate against South Africa and Chile than against Cambodia and Vietnam.

Dr. Billy Graham

The Billy Graham crusades show the divisions within the United Church. Rev. Bill Phipps of Toronto's Trinity United Church says that Graham's gospel "is what the mass of the non-churched think Christianity is. I say it isn't. I say he's selling the gospel down the drain."⁶ But some of his colleagues, and many United Church members, simply cannot understand why Billy Graham is not eagerly welcomed. Alderman Tom Clifford of Toronto, a small businessman, a Sunday school teacher, and a faithful elder in the United Church, is enthusiastic about Dr. Graham. "We need to get back to the Bible," Clifford says. "Billy Graham will help us to do that."⁷ Rev. W.A. Cross of Winnipeg's Young Street United Church predicted just prior to the last Graham crusade held in Toronto: "In fact, this year's Crusade may get more support from United Church people than it would have a few years ago. It comes at a time when many, in the Church and outside it, are yearning for religious roots. In their search they are returning — or retreating, depending on your point of view — to a conservative, authoritarian faith."⁸

(continued on page 3)

In the winds of time

God plans with immense delight
each detail of His vast creation:
The fragrant lilacs, the towering
maples, and the velvet violets.
And each comes to bloom, gently
caressed by the loving hand of God.

When at times He withholds the rain
it's only so they draw more deeply
from the great reservoir within.
When at times He trims, He only
beautifies and prepares them for
an even greater fullness and bloom.

So, too, are our lives in the perfect
plan of the Master-Gardener's care.
And reaching up toward the glorious
sunshine of His wide embracing love,
we may stand tall in the winds of time,
gently caressed by an ever compassionate
God.

Wilma Jonkheer

The Dutch reflect on Canadian immigration at conference



Dutch immigration to Canada and the United States will be the topic for a two-day Netherlandic Studies Conference to be held in Toronto, February 15 and 16. The conference will be held at the University of Toronto's University College (West Hall). This photograph reflects a scene in Cochrane, Ont. in 1956. Immigration to that portion of Northern Ontario was not very large.

(C.C. file photo.)

Liberation theology series starts

We have heard a great deal about the theology of liberation in recent years. It is just one of a host of theological options open to Christians around the world today. Rev. Johan Tangelder, weekly columnist on the editorial page, will take an in-depth look at the history and development of liberation theology and what it means to us as Christians in the Western world.

Rev. Tangelder is a former missionary to The Philippines and is currently minister of the East Christian Reformed Church of Strathroy, Ont.

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Viewpoint

Tidbits in the news keep our minds busy

The world is ablaze in turmoil. The Soviets are spilling blood in an effort to reach a southern sea. Iran continues to play its dangerous game with the lives of American hostages. The price of gold soars. Politicians make promises which we know they will not keep.

You know of the events surrounding the Russian invasion of Afghanistan and the continuing drama with the hostages in Iran. There is little point to re-iterate those events here. Besides, that is the role of the daily media. But how can we as Christians in the Western world respond to those two situations? What should our concerns be as we reflect on the Middle East and, more specifically, on the Muslim world?

Our Reformed churches continue to carry on an effective radio ministry among the Arabic people in those countries. Rev. Bassan Madany who conducts the Arab radio broadcasts, reports that 1,000 letters a month are received from Christians living within those countries who would like to take up or continue with Bible study courses.

Our prayers should be with those people, those thousands who live under Muslim rule but whose hearts belong to Christ. We can pray that the Lord will give them strength and determination to adhere to God's Word.

We condemn the actions of the Soviet

Union in their "helpful invasion" of Afghanistan. Somewhat ironically, we Christians find that we receive support of that condemnation coming from Muslim countries. Russia will not gain an easy victory in Afghanistan. That country's tribesmen have returned to the hills and mountains and will prove to be quite effective in attacking Soviet troops during the next weeks, months, and (probably) years. Tribesmen from nearby Pakistan have also offered their support to fight the Soviets.

Meanwhile, both the Iran affair and the Afghanistan invasion are before the United Nations General Assembly for discussion. The debates are designed to resolve these international differences however it becomes increasingly obvious that the U.N. is losing its clout and that any U.N. decision would be futile.

The price of gold stood at \$35 an ounce in 1970 and climbed insignificantly to \$42 a year later. In 1973 it jumped to \$120 an ounce, then to \$174 an ounce in 1974, and then to \$500 an ounce in mid-1979. Latest figures had it hovering around \$700 with "no end in sight."

Speculating in gold should not be a Christian's past-time. The price of gold will not continue to rise unendingly. For example, it slid from a high of \$185 in

1974 to a low of \$99 in 1976, rising inconsistently until it soared during the last half of 1979.

Buying gold is like buying a lottery ticket. We shouldn't even think about such journeys into the world of gambling.

I had the privilege of taking part in a number of political press receptions of late, involving senior Party personnel from both the Liberals and Conservatives. One reception was hosted by former Prime Minister Pierre Trudeau. It was a privilege just so that I could see how those political games continue to be played. It had been a few years since, as a member of the "secular" press corps, I had attended such functions. Little has changed.

Pierre Trudeau continues to display his crowd-winning charisma. My colleagues from the other third-language newspapers were duly impressed. Perhaps it was the free food and liquor which put them in the mood. The party atmosphere was similar at the Progressive Conservative gathering. The speeches were filled with promises.

This semi-annual federal election campaign leaves a bitter taste in my mouth. All parties repeat that which had been said seven months ago. There may be new twists to entice the voters, perhaps new forms of medicine

prescribed to heal the ills of the nation, but we must all wait and see if that medicine will cure our economic, energy and social ills.

What seems most disheartening to me is that there are no Christian principals offered by the parties. What seems equally disturbing is that the parties simply do not keep their campaign promises: The Clark government hasn't done that in its six months in power and the Trudeau government hasn't done that in its 11 years in power.

I picked up two interesting tidbits of information which I'd like to pass on. Both of them just happen to be planned policy for the Conservatives. Steve Paprosky, minister for multiculturalism, fitness and amateur sports, mentioned that he sees an increased role for those of us who are "third language" Canadians. He sees us as mediators of sorts in the French-English controversy.

A top Clark aide said that the Prime Minister, if returned to power with a majority, would almost immediately set the date for the next federal election, four-and-a-half years down the road. That way, his Cabinet can plan accordingly, and we voters can get back to our own work without worrying about an early election. It would be nice, wouldn't it?

Keith Knight

Liberation theology (part 1)

Johan D. Tangelder

OUR FAITH, OTHER FAITHS

What is the latest in the theological world? Confusion reigns. It seems to me that we are heading for a Christianity without content. Pulpits of many great churches have become platforms for political pronouncements and/or nice platitudes.

Many Christians in the pew are bewildered. And for years they have been alarmed by the abandonment of historic Christian doctrine by church leaders, who recite the ancient creeds in worship services, but deny their validity. Dr. Harold O.J. Brown warns evangelical Christians that "they should be more alarmed by the fact that doctrine itself is being abandoned."

Orthodoxy is called outmoded and irrelevant for our time. Dr. J. Buskes says that nowadays you get the impression that many consider the Christian of former ages as rather naive and simple. This means that Christians of our time are not naive and simple, but that only now — in the twentieth century — the light has dawned and that we do well to either forget about the past nineteen centuries or not to pay too much attention to the past.

On the theological market you can find a whole array of theological options. Many of these that are foreign to the historic Christian faith are new for those who studied theology in seminaries or universities in the 1950's and the early 1960's. It was assumed that if a pastor had a knowledge of liberalism, neo-liberalism, Barthianism, neo-orthodoxy and traditional Roman Catholicism, he could have a basic understanding of what was going on outside his own theological circle. But this is no longer true.

During the past 10 or 15 years, we have been bombarded with new

theologies. The Death of God theology caused quite a stir. Theologians have spoken about the death of God, about God after the death of God. They wrote about the hidden God, the absent God, God before and after Auschwitz. The little book *Honest To God* made an impact in our Western world. It was not profound, but a bishop spoke about his doubts.

Though the Death of God theology is already dead and buried, numerous other theologies continue: linguistic analysis of religious language (van Buren), secular theology (Cox), theology of hope (Moltmann), political theology (Metz), and process theology (Pittenger, Ogden). We also read about black, feminist, Third World and Asian and African theologies. Where do all these theologies lead us? There is no specific direction as modern theologians are "time-bound" and change as rapidly as our changing times. Their theologies are theologies on the way. And their advocates have as their public forms, TV talk shows, religious columns in newspapers and the paperback book racks.

One of the theologies that receives maximum publicity today is the theology of liberation. I do believe that this theology will remain on the scene for a long time.

The theology of liberation came into prominence with the World Conference on Salvation Today held by the World Council of Churches in Bangkok from December 29, 1972 to January 13, 1973. Its basic message was that salvation is liberation. Liberation not just in a spiritual sense, but liberation from every political oppression, exploitation and social injustice, from everything that prevents man from "being truly

human." And the same theme was repeated in Nairobi in 1975. This sanction by the W.C.C. has given liberation theology added prestige and contributed to its wide publicity. This liberation theology has its origin in Latin America, but it is also influential in various parts of Asia.

The theology of liberation is a serious attempt to take a new look at traditional Western theology and to cast off its Western traditions and association with capitalism. Some liberation theologians are Roman Catholics, others are Protestant. Some hold a high view of Scripture, many don't. Some are in the established church, others work within para-church ministries.

A Filipino liberation theologian claims that Filipinos have depended on

imported theological reflections from the Western world, which are fed without much ado to the Filipino Christians. This Filipino liberationist says that Christians in the Philippines are suffering from a kind of "theological imperialism." And he believes that "the reality of Philippine revolution must be a 'locus theologicus' of Filipino theology. Theology has to situate itself in the context of the revolutionary struggle and thereby attain to a new understanding of the constant (dogmas) of faith and revelation, in the service of the people of God in the Philippines!"

In this series of articles I intend to discuss the theology of liberation and its impact it has today.

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Subscriptions

\$12.00 for one year and \$20.00 for two years. Overseas by

Airmail \$40.00 Surface mail \$25.00.

Calvinist Contact is published by Knight Publishing Ltd., 99

Niagara Street, St. Catharines, Ont.

Advertising

Display advertising deadline is Friday 10 a.m. of the pre-

ceding week. Classified advertising deadline is Monday

10 a.m. for same week's issue. See classified page for rates.

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LETTERS

Calgary Conference was one-sided, says reader

Dear Sir:

The Edmonton Editor of *Calvinist Contact*, when speaking of the cancerous growth of intolerance in the Church should realize first what is really happening in the CRC. Rev. Boomsma (14/9/73 *Banner*) saw cautious liberalization. Dr. Rietfeld, a visitor from the Geref. Kerken in 1977, got this impression: "They (CRC) are on the same route as we are." Harold Lindell, in his book *Battle for the Bible*, said concerning the CRC: "There is grave theological trouble in store for her in the immediate years ahead."

Dr. Joel Nederhood at Synod 1968 said: "There are ill winds blowing through the Church; if we do not find ways to counteract these theological trends, our message will be lost."

These faulty trends begin with the beginning — Genesis. First, by denying the literal exegesis of the creation narrative of Adam and Eve as given in Genesis 2 (Dooyeweerd and followers.) This error has the most important consequence for the infallibility of the whole of Holy Scripture.

If there is no Adam and Eve in Genesis 2 than neither is there in Genesis 3, or in the New Testament. This makes uncertain the circumstances of the Fall of man, and what was said and prophesied at the Fall, with all the consequences for the New Testament. This results in the rejection of the infallibility of the Bible. And without an infallible Bible (To use the words of Kuyvenhoven in reverse) we have no place to

stand, and no world to win. Because what is called the healing power of Christ for society degenerates then into a social gospel. Then you also ignore the 1st question of Lord's Day 1: "What is your only comfort...?"

But now if one tries to counteract faulty theological trends (as Rev. Nederhood advised) then there is immediately the cry of "cancerous intolerance."

One special example of faulty theological trends that needs direct contradiction is the toleration by Synod of a new methodology — as invented by Dr. Van Elderen and Verhey. This mysterious new name 'new methodology' is in reality a camouflage of the well known 'new theology.' This toleration by Synod is the

most dangerous decision the CRC ever has taken. Because the consequence can be total liberty of interpretation (leer-vrijheid), as in Holland.

Therefore the Edmonton Editor of C.C. could speak better of the cancerous growth of tolerance concerning faulty theological trends by the leaders of the CRC today.

The attitude in the Calgary Conference speeches was very one-sided — not Kuyperian, but Dooyeweerdian. Not one word was said about the all domineering question concerning the nonliteral exegesis of the creation narrative of Adam and Eve in Genesis 2. That doesn't fit in with the Dooyeweerdian conception. But without this falls the infallibility of Holy Scripture, and as said, then we

have no place to stand. These are the anti-Kuyperian visions in the speeches at the conference — so called, 'new gold' from Scriptures. All this was hidden behind many words and phrases.

This was called the brain-storming Calgary Conference by the Edmonton Editor of *Calvinist Contact*.

Improper was the timing of the Calgary Conference just prior to the starting of the Canadian Council of Christian Reformed Churches.

Improper also was that Rev. Joosse, president of the AACS, was the president of the Calgary Conference. This gives a special flavor to this brain-storming Conference.

P.H. van der Werff
London, Ont.

United Church ... cont.

Observations

In his book *The Changing Church in Canada: Beliefs and Social Attitudes of United Church People*, Rev. Stewart Crysdale writes about a middle-aged doctor who is a member of the United Church in an Atlantic city. The doctor belongs to a service club, a recreation group, a hobby group and three professional and academic societies. He reads many books, none of them religious. His favourite magazine, among the nine he reads regularly, is *Time*.

He says: "I cannot believe in original sin, hence forgiveness of same or salvation and an actual life hereafter — and it bothers me that it doesn't bother me further." He appreciates the instruction the

church has given him over the years in character and citizenship but also believes that his church has neglected training in doctrine and "theological philosophies."

But the story about the doctor shouldn't lead us to generalities. The membership of the United Church today appears to follow the trend towards a more conservative expression of faith. But I don't think that the "official" leadership has caught up as yet with this move to the right. There is a gap between the pulpit and the pew.

The United Church has devoted much time and energy to social issues. And there are economic disparities between the various regions in Canada. There are still the awful

sweatshops in Toronto where immigrant workers are exploited for very low wages. Unemployment is high. Little is done to help the working poor. Our high inflation rate is a harsh reality for people with fixed incomes. The social concern of the United Church is commendable. But Rev. J. Berkley Reynolds laments about his denomination: "We've twisted the words of Jesus to read: 'Seek ye first the welfare state and the kingdom of God will be added to you.'"

As Reformed Christians we cannot share the United Church's approach to social issues. The leadership is strongly influenced by secular theology. It seems to have politicized the gospel. And as long as the United Church has

no fence around the pulpit, i.e. as long as discipline is not possible within that denomination, we cannot expect a positive and sound Biblical approach in the near future.

Our authority must come from God's Word. We must be orthodox in thought and practice. The Reformed faith has a great opportunity in Canada's climate of change. Is it ready to meet this challenge?

One final comment. We are not to watch the developments within the United Church as mere spectators. Let us remember the evangelicals in the United Church and their leaders in our prayers. They need our encouragement.

1. Ben Smillie. Why Fundamentalists Are Wrong.

The Observer, May 15, 1967, p. 20.

2. Why Won't the Church Listen to Us? The Observer, Jan., 1974, p. 21.

3. Ibid., p. 21.

4. N. Bruce McLeod. "To Say The Truth About Chile." The Observer, Jan., 1974, p. 10.

5. Moderator asks Superior Oil not to invest in Chile. The Observer, June, 1978, p. 38.

6. Patricia Clarke. Billy Graham's back in town. The Observer, June, 1978, p. 13.

7. Ibid., p. 13.

8. Ibid., p. 14.

9. J. Berkley Reynolds. Long Live The Old Evangelism. (May 1, 1967) The Observer. 50 years of the United Church of Canada as reflected in an anthology from the New Outlook and The Observer, January, 1975, p. 41.

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status. He has served churches in Burdett, Alta.; Niagara Falls, Ont.; Prince George, B.C.; Chilliwack, B.C.; Barrhead-Westlock, Alta.; The Hague, Netherlands; Mamasa, Indonesia; Hilversum, Netherlands; Rozenburg, Netherlands; Górinchem, Netherlands where he began his ministry in 1941.

Classis Eastern Canada
Classis Eastern Canada will meet on Tuesday, March 11 beginning at 3 p.m. in Ottawa (Calvin), Ont. church. Overtures, reports and other material should be in the hands of the stated clerk as soon as possible.

Stephen Sietsema,
Stated clerk

The West End
Christian Reformed
Church

The West End Christian Reformed Church of Edmonton had been growing rapidly in numbers in the early seventies as families moved into the newer West End of Edmonton. Because of crowded facilities in 1976, an assistant pastor was appointed to assist its minister, Rev. G. Pols. In April,

1978, a steering committee was elected to make plans for the formation of a new congregation. This committee enthusiastically took up the challenge and began what has led to the event that was recently celebrated.

32 families initially indicated interest in participation in the new congregation. By May, 1978, this had grown to 50 families, and definite plans for a place of worship were begun. The steering committee worked with the objective of developing a new congregation characterized by cohesiveness and fellowship. Trinity United Church at 8810 Meadowlark Road was rented for Sunday worship services beginning Oct. 15, 1978, with services at 9:15 a.m. and 4 p.m. The congregation was known as West End II.

Rev. Alvin Venema of Brantford, Ontario accepted the call as second minister and arrived Dec. 7th. Rev. Venema accepted with the understanding that he would be our first pastor once the church is organized. The work of the steering committee was blessed with his capable direction and wise leadership.

Volunteers were found for the many duties required: piano and organ players, Sunday school teachers, ushers and greeters, committee members for a variety of duties and committees, and active participation of many members demonstrated much enthusiasm for the new congregation.

It was decided June 11, 1979 to petition Classis Alberta North at its October, 1979 meeting to organize a new Chr. Ref. congregation in south-west Edmonton known as Covenant Chr. Ref. Church. Classis assented to this request. In anticipation of approval, plans were begun for Sunday school, church school classes, adult Bible study groups, and Cadets and Calvinettes. A Vacation Bible School was held jointly with Trinity United Church whose building we are renting. The petition was signed by 65 families and 3 single adults, as well as our parent church.

We are now the tenth Chr. Ref. congregation in Edmonton.

At our organizational service Oct. 21, 1979, our first pastor Rev. A. Venema, and the office bearers - 5 elders and 4 deacons - were installed, under the supervision of the West End Church.

We are grateful to God for his blessings in the formation of this new congregation, and for his blessings through the financial support, advice, and encouragement supplied by our parent congregation. We pray that we will be ready to respond to the challenge of being a vibrant, growing witness to the people in the south-west area of Edmonton, and a caring, supportive community of believers.

J. Sneepe, chairman,
steering committee;
Mrs. R. Monsma, secretary,
steering committee;
and F. Schuld, clerk,
Covenant Chr. Ref. Church
Edmonton

Church News
Christian Reformed

Called
— to Clarkson, Ont., Rev. John Klomps of Hamilton (First), Ont.

Declined
— to Chino, Cal., Rev. John Hellinga of Guelph, Ont.

Emeritation
Rev. G.H. Polman of Abbotsford, B.C. has received emeritation

PASTORAL PONDERING

Greetings from Tlacolula, Oaxaca

Dear Prayer Partners:
It was a joy for us to share with many of you during the summer. It thrilled us to see your eagerness to be part of the work with your prayers and your gifts.

The believers of the Christian Community here in Tlacolula are greatly blest by the ministry of Pastor Salomon Soto. He is an excellent preacher, teacher, and evangelist! Gradually the believers are looking to him with their spiritual needs instead of me. This has not been an easy change, as many of the newer believers were extremely dependent on me.

This is an old mission problem of too much dependence on the foreign missionary. But the pastor is very understanding of the situation, and together we are finding ways of cooperating in the work, but recognizing him and the consistory as the ruling body of the Christian Community instead of the missionaries. This is as it should be. I find it a real joy to work with Salomon. Praise the Lord for him!

Because of a long hard rainy season (thank the Lord for that!), the evangelism campaigns were suspended. Now we are beginning again, and my main work for the coming months will be to make arrangements for the campaigns, to assist Salomon in all preparations, and to take charge of the follow-up which includes training the believers and assisting them in visiting converts and forming Bible study groups.

Besides this, I will be in charge of the Sunday evening services, as Salomon will be busy with evangelistic preaching in the campaigns to be held here in Tlacolula and in nearby Diaz Ordaz, where our evangelistic thrust continues.

We praise the Lord that the Community was again able to rent the warehouse where we had met before. This is a very nice building, completely adequate and we now have a one-year contract. We must plan to build or buy property someday to comply with Mexican law, but now we have time to plan and save.

Upon our return, we were struck again by the dire poverty here. Please continue to pray that our CRWRC personnel along with the deacons of the Community may find ways to assist the poor in getting better jobs, and in learning how to handle their limited resources.

Time magazine recently reported that about 50% of all Mexicans are unemployed or under employed. We see all the problems this causes daily. Continue to pray and fast for the world's hungry! Help us with your finances too.

Doug is enjoying his correspondence courses of his senior

year of high school, especially the chemistry course, Rick and Patty are very happy again in the local Junior High. Pray for them, especially for Rick, that the Lord will remove a small cyst in his chest.

We were sad to see our CRWRC colleagues, Loren and Joy Buursma, leave for good. But we are thankful for their replacement, Clare and Shirley DeBoer, formerly in Yucatan. Along with Sam VanderEnde of CRWRC and Nick and Gloria Kroeze of our board (temporarily in the board office). We function together as a word and deed team. Pray for love, understanding and unity among us as missionaries of the Lord here in Oaxaca.

Yours in Christ,
Hans and Diane Weerstra and family
Tlacolula Oaxaca, Mexico
October, 1979
Chr. Ref. Church, Smithville, Ontario

Wither goest thou?

The following is Canada's denominations and the denominational families have the following attendance:

Church	Congregations	Attendance
Roman Catholic	6,122	4,500,000
United	4,290	378,156
Anglican	1,812	187,374
Baptist	1,765	295,000
Pentecostal	1,370	256,000
Presbyterian & Reformed	1,275	109,000
Holiness Church	1,177	136,000
Lutheran	1,145	105,000
Jehovah's Witnesses	1,033	175,000
Mennonite	475	67,000
Plymouth Brethren	395	35,000
Mormon	356	82,500
Eastern Orthodox	336	140,000
7th Day Adventist	240	29,000

Thus one in five Canadians attends a Roman Catholic Church, one in twenty attends the main-line infant baptism, non-Roman Catholic Churches with 3.5% attending orthodox-believer's, adult-baptism denominations.

Emmanuel Reformed Church
Edmonton, Alberta

Family, food and faith is theme of ladies retreat

As the four ladies were driving along, the "Welcome Ladies Retreat" sign could be seen in the distance. Their thoughts were full of eager expectations as they made the turn into Lambton Centre to participate in a two day ladies retreat hosted by Lakewood Christian Conference Grounds near Forest, Ont. The sun shone brightly as the suitcases and sleeping bags were quickly pulled out of the trunk. The travellers hurried to the registration area inside. What should we expect at this two day retreat: breakfast in bed? good food? an inspiring sermon on faith? great singing? What about the family at home ... I hope Ralph doesn't burn the soup ... will the sitter lock the door?

More than 40 women came on Tuesday and Wednesday in late November to enjoy, relax, reflect, talk and share during Family, Food and Faith seminars. The retreat was opened with devotions and a word of welcome by Brian Lise who led the retreat. A time of singing was enthusiastically enjoyed by everyone. This was followed by everyone splitting into groups of five. Each person in the group was asked to share something about themselves, — likes, friends, favourite Bible passage, for a time period of 30 seconds. This was a real good opportunity to



Ladies participate in a game during the Ladies Retreat held in late November.

get to know about each other and proved to be a good way to share specifically with each other freely and openly. Everyone thanked God for His goodness and prayed for each other, the retreat, and the speakers.

After lunch, Rev. Praamsma led a lively and informative seminar on the family. He pointed out basic biblical principles from Ephesians 5

and 6 on the family. A good discussion followed with four group leaders reporting on various questions about the family.

The food seminar was led by Thea deGroot and Ada Vandenberg who shared practically about our "canned food" habits of today. They shared how the food our parents ate had fewer additives in it. Today you can buy one

pound of potatoes for 5 cents or one pound of potato chips for \$3.00. This seminar was informative, practical and encouraging to try and serve our families the best food at the most reasonable price.

The night was capped off with singing, a fun skit by each cabin (do you know how to sing Old McDonald Had a Farm the Christian Reformed way?) and refreshments, then closing

devotions for all. It was reported that several ladies needed help to get to the top sleeping bunk. There were no major disturbances at night other than one missing girdle?

Wednesday morning. Everyone was up for 8:30 breakfast. At 9:30, after devotions and some good lively singing to awake us all, Rev. Dick Los shared his sectional on faith. Many questions were answered as we were challenged to walk with God by His grace, put our faith in Him in all of life. We all looked up people of faith in the Bible and shared together how we could learn from them: David, Mary, Hannah, Ruth, Esther, Abraham and others.

Lunch was eaten with much sharing, laughter and thankfulness. Brian Lise then wrapped the retreat up with some closing remarks and thanked everyone for their participation, expectation and co-operation. Rev. Los led us in closing prayer.

As the four ladies turned onto the highway to head homeward their thoughts reflected on the retreat ... yes, our expectations were met. As one silently prayed ... Lord, thank you for faith, food and my family; now help me to be a better wife and mother, to be aware of the food I serve and thank You for the faith You give me, for Jesus' sake. Amen.

Camp Ke-mon-oya is non-profit

After five years of operation, Camp Ke-mon-oya catered to a "full house" last summer with 65 campers and 25 staff members for each of the two week sessions for a total of more than 250 campers filling the dining hall to capacity.

Camp Ke-mon-oya was incorporated in October, 1977 as a charitable non-profit organization without share capital. It is operated by a board and is under the volunteer management of Mr. Bill Lenters.

Mr. Lenters says that it has been a rewarding five years.

"We thank the Lord for the opportunity of sharing The Good News with children from all parts of Ontario. Now we are planning the next five years. God willing, we hope to expand the facilities and the program."

A supportive or active membership in Camp Ke-mon-oya is possible. The camp provides summer camps for young people and offers winter retreats as well. Plans are under way to expand the facilities so that the camp can be used more extensively.

Camp Ke-mon-oya, Box 124, Unionville, Ont. L3R 2L8 (416) 297-2398

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Small Talk

There's a small radio sitting on my kitchen counter. A few years back it was given to me as a birthday present and it has been my daily joy as well as a frequent source of frustration ever since. There was a time when the sound of a radio turned me off completely and consequently I turned it off whenever it was in my power to do so. In those days I used to quip that six little human radios gave me all the sound effects I could wish for. Cute.

But things have changed. Our house has grown fairly quiet now, at least in the daytime, and I want to keep in touch with that vast world outside my kitchen window. The smart little gadget with the sensitive needle and those magic knobs and buttons has proven to be a fine ally in that quest.

In the early morning, when the window over my sink is still black and dark, it links me with my fellow men who are also trying to wake up and feel their way into a new working day. What is the weather like? How are the roads? How is traffic? And while I go through the automatic but tightly timed motions of making lunches and getting breakfast

on the table it forms a soothing background with its equally timed sequence of sounds, punctuated by voices that have grown pleasantly familiar.

Later, when I do the dishes or knead some dough for a fresh loaf of bread, it keeps me on top of the news and tells me what our politicians are up to. I wait for news about the current group of hostages and shake my head at the price of gold. I catch my breath when the threats against world peace seem to grow more ominous. I grieve for the victims of crime and violence, I cringe when I hear about a bad accident and I smile when it appears that the little boy who was lost in the bush has been found alive and well. It's *life* coming to me through that tiny speaker and, more often than not, when my hands are busy and my mind tries to digest it all, I sigh to the Creator a silent prayer for mercy, or holy interference, or I signal a jubilant word of gratitude.

As the day goes on and I find myself at home with a thousand manual things to do, I appreciate a good conversation between knowledgeable people on a

subject I like to learn more about. I gather little tidbits of information constantly. (Did you know that an owl will eat any piece of meat when offered it but cannot ultimately survive on it? For a well balanced meal it seems to need a complete little animal such as a mouse whose skin and bones and innards apparently provide the bird with the nutrition it needs!)

Interviews with interesting people may grant me a glimpse into their lives and mores and teach me something or challenge the validity of my own perhaps comfortably fitting principles! I do like the informal atmosphere of North American radio. I appreciate its role in keeping a community in touch with itself and I think it generally succeeds in this with public announcements, Trading Posts, contests, phone-in programs and the like.

Broadcasters and program hosts or hostesses are mostly allowed to let their own personality shine through, to be themselves. I've laughed out loud at the dry wit of small-town disc jockeys. I've been indignant over some tasteless

remark. I've been impatiently brushed aside when I confronted one host by telephone with what I thought had been a blasphemous joke. As I said in the beginning, it can also be disconcerting to listen to what I *then* feel my little radio spews into my kitchen.

The words to many a top hit (if I manage to make them out) upset or even anger me. I fail to recognize any redeeming feature in rock music but admit that I'm totally ignorant on its many nuances.

My untrained musical ears only seem receptive and my emotions responsive to something melodious, be it catchy, sweet, or classical. Commercials are mostly tiresome. There can be a lot of prattle on the airwaves. Worse, there's much that offends what I hold dear and it can be difficult to let it go undefied. But then, I have my choice of stations and programs.

Best of all, my little radio has one very important knob.

And it says: Off.

Lynn Miller

PASTORAL COUNSELLING

The image of God

Ralph Heynen

Today many are asking the question "What is man?" or possibly more personally, "Just who am I?" A wide variety of answers is given. Desmond Morris, in his book, *The Naked Ape*, described similarities between apes and man. He presents some good comparisons but he falls short of the dignity and the capabilities of man. He is a zoologist and not an anthropologist so he sees man, as it were, through the bars of a zoo. What answers are we giving to modern people? It's not a very pretty picture in our world: one man killing another in cold blood. We see slaughter on the express, deeds of violence on T.V., we find people bludgeoned to death for a few coins. We find people giving vent to their sexual passions by rape and prostitution and other forms of immorality. What is man when you look at him from that particular standpoint?

There's another picture I think you'll find in today's world and one that is stressed a good deal. The mind of man's inventive genius has helped him to conquer space, to walk on the moon, to reach for the stars. The powers inherent in man are used to create a great many things and many of them are used both for good and for evil. We've heard a lot about nuclear power in the last few months. Nuclear power has been a real help, it provides electricity at a reasonable cost. Yet at the same time it can also have its dangers. When a stream or a lake is polluted by nuclear waste and by the things that are developed in these nuclear plants, we realize its dangers as well as its good points.

Man can be at his best in his noblest

endeavors but the very same things can also be turned for a source of evil. The Bible, I think, gives a good interpretation of this: Man who has been created in the image of God and yet that image has been blurred and disturbed. But what is the image of God? What are we talking about when we say that we bear the image of the eternal God within us? I'm not going to go into a theological discussion of this question. I like to look at it from the standpoint of our own personality: who am I, what should I be, who's image do we reflect?

When we talk about the image of God we have to get away from the idea that this is something static, that God created in Adam at the beginning and has been passed on through the generations, that the image of God consists of certain qualities of the mind and of the heart and of our relationship with God.

The image of God is something that develops, something that grows, it's a dynamic force within us. It's that force which places in man tremendous potentials, capabilities for reaching towards greater and higher things but we haven't reached the ultimate goal as yet. The image of God is being restored in us and as Christians we can think of this as being restored into the image of Him who is the fullness of the Godhead, the Christ Himself. There we see God's image in its perfect form, in the Person of Jesus.

So here is that power that God has placed within men. Of all the creatures that He made the only one who has been given the power to reason, the power to use understandable language, the

power of the soul, the power that reaches out to God; the only one with whom God can have fellowship is man created in God's image. And in this sense we stand in relationship with two worlds: in relationship with the world in which we are living, in the work that we do, the loved ones at home, the friends that we meet, we stand in relationship to that world but also in the relationship with God. This is not only true for the soul but includes the total man, body, mind, soul, feelings, conscience, will, whatever you think of. It's all part of that image in us. This dynamic force helps us become more and more like the image of God that we see in Christ.

We ask: what are we? How can we best reflect God's image? This points back to the fact that we ought to use the capacities and the potentials that God gives us. God gives not only the potential or the characteristics on which we can build the foundation for our lives, but one of the strongest drives, one of the greatest urges you and I have is to seek to accomplish those things for which we've been made, to reach our highest potential.

A man who carries on his work wants to do his work a little better each year. When I preach a sermon, I like to preach the best possible sermon. When someone writes a book, he is interested in writing the very best book so that it will sell well, but also so this can be an extension of himself, that he can use his potentials to the full.

In our civilization there are so many opportunities to use life's potentials. I wonder why we don't use them more. The desire for self-fulfillment is part of the image of God, and ultimately our

goal must be and does become more like the Christ. I know this has led to a lot of wishy-washy theology when people talk about imitating Christ, but the Bible teaches so clearly that even now we are not like Him but one day we're going to see Him face to face and then we are going to be like Him, not only as far as His glory or His power is concerned, but as far as His character is concerned. We're going to be like Him. That's the ultimate goal that God has in mind when He implants His image within us - we move more and more towards the goal.

I suppose, if you're like I am, you have marveled at the almost sheer perfection of the music and harmony that is provided by a professional choir or professional musicians. When you see a work of art in an art gallery, you marvel at the skill of a man who could create a masterpiece on canvas or could create a sculpture that is so beautiful that it looks like perfection. When a master looks at these things he's going to find some flaws. But this drive to be more and more like Christ should be a strong one in us. Ask yourself, "Who's image do I bear, and how well do I reflect that image in my life?"

THOUGHT FOR THE WEEK:

We need to set lofty ideals for ourselves in this materialistic world. When the outgoings of the soul are Godward and Heavenward, life receives a new dimension, the dimension of height and of depth. This is life at its best!

Home Missions in brief

Finance

Though 1979 was economically an unstable year, Mr. Gerard Borst reports that God's people in the CRC again gave faithfully and Home Missions has been able to meet its obligations though with a smaller margin than in previous years. Home Missions personnel experienced the problem of living on salaries that are not keeping up with inflation. They are finding it necessary to adjust life style accordingly. Some are finding this difficult, but most recognize this as a necessary challenge in the present situation. Many home missionaries need salary support and churches interested in providing such support are asked to contact Mr. Stan Koning. Home Missions is happy to announce that Mr. Ed Berends, a former board member, is now volunteering a sizeable segment of his time to help people who would like to support home missions through planned and deferred giving. Anyone interested in his help is urged to contact him at the Home Missions office.

Personnel

God continues to supply committed and talented people to serve as home missionaries. Presently there are fewer vacancies on home mission fields than at any time in recent history. Whereas that is very important for the fields, it is

presently making heavy demands on the budget. Rev. Duane VanderBrug is working on training programs which will better equip home missionaries for the exciting challenges of the 80's.

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- de emigrantenschepen, die duizenden landgenoten vervoerden op weg naar een nieuw bestaan in de V.S., Canada en andere emigratielanden?

Voor de verzamelaar

Intekenprijs voor serie van negen nu \$71.55 (\$7.95 per ex.). De serie van negen is speciaal voor de verzamelaar. [Een tiende tegel, die het vertrek uit de haven illustreert, is niet in de serie opgenomen, maar wel afzonderlijk verkrijgbaar. Een pracht geschenkidee voor degenen wiens schip niet beschikbaar is.]

Speciale bestellingen

Diverse personen willen de tegels plaatsen in een zelfgemaakte koffietafel voor de voorkamer of reekamer. Anderen hebben plannen om een aantal te metselen in een nieuwe schoorsteen, rond de badkuip of bij het aanrecht in de keuken. Een aparte sfeer scheppen in huis, schreef een klant. De tegeltjes kunnen overal voor gebruikt worden. Speciale aanbiedingen voor 25 ex. of meer a \$7.85; 50 ex. a \$7.35; 100 ex. a \$6.95; naar keus van de klant.

Verschijningsdata

Groote Beer 1 november '79; Zuiderkruis 1 december '79; Waterman en Volendam 1 januari 1980; Veendam 1 februari '80; Sibajak 1 maart '80; Johan van Oldenbarneveldt 1 april '80; Maasdam 1 mei '80; Rijndam 1 juni '80. Alle bestellingen alleen bij vooruitbetaling.

De complete serie

Ja, stuur ons de serie van 9 emigrantenschepen zodra deze verschijnen (volgens uw publikatielijst). Bij bestelling van de complete serie van 9 met vooruitbetaling een besparing van \$4.40 over de losse publikatieprijs: de serie van 9 voor slechts \$7.95 per stuk, totaal \$71.55. Losse prijs \$8.50 na publicatiedatum.

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Canadian Council responds to refugee cutbacks

"The executive secretary of the Council of Christian Reformed Churches in Canada helped to draft the following letter to the ministers of the Cabinet, Parliament of Canada. Because of its importance, and because a number of churches and persons have enquired what Council's response is to the change in government policy of refugees, we publish this letter.

In later consultation with four members of the government task force on refugees, the director of CRWRC-Canada and myself were assured that government will continue to co-operate with churches and groups in providing selection, transportation and settlement services.

Immigration-Canada is also asking the provincial health departments to provide treatment space in selected hospitals for ill refugees, especially people with suspected tuberculosis. Since all family members are kept in camp when one is ill, treatment in Canada would release many families from their drawn-out waiting period in camp.

There is also hope that in the future the government will consult with us before making decisions about our work of compassion. Meanwhile, a new government will also have to be told of our concerns. The reader may wish to tell the candidates about his or her own views on justice for the needy and defenceless people."

Arie G. Van Eek

To Prime Minister Joe Clark and his Cabinet:

As participants of a consultation on the sponsorship of refugees called by the Standing Conference of Canadian Organizations concerned for Refugees, we want to voice our concerns. We have come together from East to West, from large voluntary organizations and small to share our experiences and have found a common discontent among us. Our agencies have facilitated the majority of Refugee sponsorships put forward since the development of the sponsorship plan and we have been working closely with the thousands of enthusiastic individual persons who have poured out their generosity to invite refugees to resettle in this country. The spirit generated by this commitment of Canadians to refugees is a social symbol of a people in action. This widespread participation by Canadians must be encouraged and strengthened not limited and dissipated.

After two days of consultations here we find ourselves with a wide consensus and we direct to you the following message.

1. In the face of an apparent reversal of policy we are

shocked and call on the government to honor its July commitment to the Canadian public to match on a one-to-one basis the number of private refugee sponsorships provided by concerned organizations and groups. We are willing to offer the government our expertise and the human support systems which are necessary to resettle refugees in Canada.

2. We see refugee work as a national responsibility involving all sectors of society. Both government and the private sector must work together in this joint program. We are not prepared to see government shift responsibility to the private sector by unilateral action. We are not prepared to release government from its obligations.

3. We reject a style of operation by which fundamental policy decisions are made in secret, and announced to us for our implementation. We demand recognition of our expertise and insist on our right to participate in decision making. We want a regular process of consultation and dialogue before decisions are made, if we are to be true partners.

4. The sponsorship program has proven that the Canadian people are prepared to open their hearts and pocket books to respond to pressing situations of human need. We ask that the government let this program of private sponsorship continue unrestricted until it finds its natural level of response. As promised, sponsorship should be recognized as over and above immigration and refugee target levels.

5. The potential of sponsorship to qualitatively respond to refugee needs is as yet unfulfilled. We urge full implementation of the joint sponsorship provision of national agreements so that there may be an increase of refugees accepted who are most in need of resettlement.

6. We deplore the mixing of emergency relief matters (which appropriately belong to other government departments) with refugee resettlement programs and budgets. The need for resettlement of refugees persists in other areas of the globe as well as in Southeast Asia. We acknowledge the need of the Cambodians but separate that from the resettlement needs of refugees and the resources to meet those needs.

7. We have welcomed the effort made by the government on behalf of the refugees of Indochina but have been disturbed by reports that other refugee areas of the world have been downgraded. We would remember that at a personal level the need of a Latin American or African refugee will be just as great.

In the light of the above, we urge the government to reconsider its recent policy decision to change the nature of our partnership. We also ask that the government open a meaningful process of consultation and dialogue with the private sector so that the model to the world that it has the potential to become. The resources of the Standing Conference will be available to facilitate that process.

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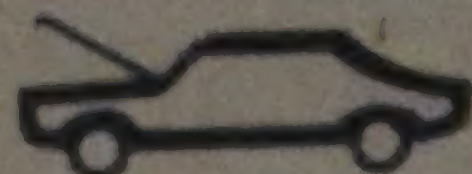
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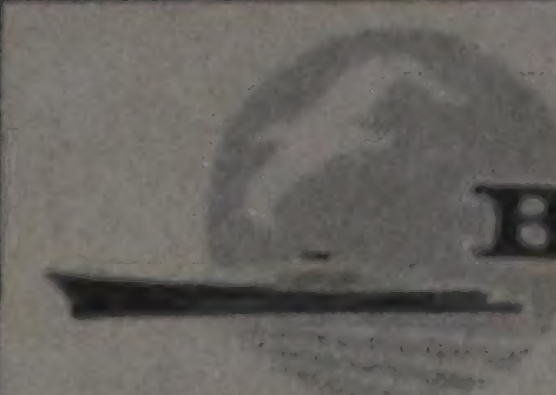
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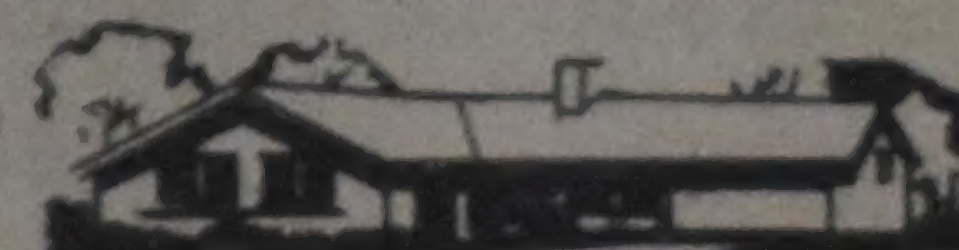
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Politics

See-saw in the nation's capital

by Roger Townsend
Eastern Ontario

The area included in this analysis consists of that part of Ontario which lies east of a line running northwest from Kingston, through Algonquin Park, but not including Kingston.

In the rural areas of this region, election issues do not seem to have a great impact on voting patterns. Those ridings where there is a substantial Francophone population, namely Renfrew-Nipissing-Pembroke, Glengary-Prescott-Russell, and (less so) Stormont-Dundas, elect Liberals, with substantial majorities. The Anglophone ridings (Hastings-Frontenac, Leeds-Grenville, Lanark-Renfrew-Carleton, and Nepean-Carleton) vote overwhelmingly Tory. This is the traditional pattern, and there is no sign of any change in this. What is interesting, though, is that in the '79 election, the incumbent party in all but one of these ridings got a substantially increased plurality. This seems to indicate a polarization among voters, based on the language factor. This reflects the Canada-wide polarization of voters on French-English lines in the last election.

This analysis reflects trends in the seven rural ridings of the region. This leaves four urban ridings (in Ottawa) to be accounted for. One of these, Ottawa-Vanier, has a large

Francophone element, and votes Liberal, by landslide majorities. Another riding, Ottawa West, has alternated between Liberal and PC in every election for the last 20 years or so. No one seems to have a good explanation of this. Perhaps there is a large number of extremely contrary voters in the riding, who insist on voting against the incumbent. This time it will be the Liberals' turn to win. The race for the Liberal nomination may be more interesting than the election itself in this riding — quite a number of active Liberals have declared interest in running.

This leaves two Ottawa ridings where interesting things happen. Ottawa Centre and Ottawa Carleton. The public service vote is a key factor in both of these. These ridings are traditionally Liberal, having been the strongholds of (now Sen.) George McIlraith, and John Turner, respectively. However, both of these ridings, in by-elections between '74 and '79, had elected fairly prominent PC's, Robert de Cotret (in Ottawa Centre), and Jean Pigott (in Ottawa-Carleton). Probable factors involved in this were a protest against the implementation of bilingualism in the public service, and fairly weak Liberal candidates.

However, in the '79 election, both of these incumbent PC's were defeated — Pigott lost to prominent Liberal Jean-Luc Pepin (of the task force on

National Unity), and de Cotret, to everyone's surprise, lost to the then unknown Liberal John Evans (not the John Evans who ran in Toronto-Rosedale in '78). A key factor in this was probably the Tory plank of 60,000 job cuts in the public service.

Other factors were, in Pigott's case, a strong Liberal candidate in Pepin, and in de Cotret's case, his own reputation for arrogance and short temper. Needless to say, Ottawa Centre voters were extremely displeased about the subsequent elevation of de Cotret to the Senate, and to the Cabinet.

In the upcoming election, an interesting race is shaping up in Ottawa Centre. As de Cotret has been banished to run in the Tory wasteland of rural Quebec, Pigott (who previously held Ottawa-Carleton) has announced her interest. She will probably make a good showing, being more popular than de Cotret. Liberal MP John Evans, in the meantime, however, has shown promise in the House, and in constituency matters, and has deservedly gained in popularity. Thus, it looks like a close race in Ottawa Centre. It is not clear yet who will be running in Ottawa-Carleton against Pepin.

As I have been trying to indicate, the issues that are talked about during an election campaign are not necessarily the issues which decide how people vote. The decisive

factors in this region seem to be language, in the rural areas, and in the urban ridings, either language, contrariness, or public service issues. What is usually talked about during the campaign is the economy, which, as far as I can see, does not influence many votes.

Parties other than the Liberals and PC's have yet to make a break-through in the region. Only in Ottawa Centre does the NDP have substantial strength (having come second in '78). The National Party and Communist Party have also run candidates, but get only a handful of votes. However, the presence of these candidates in the campaign does effectively introduce a different perspective or viewpoint to the public (which unfortunately does not seem to listen).

In this election, it is shaping up that energy and the economy will be the issues debated. This is good, since these are significant issues. However, these issues are not likely to be presented from a consistent perspective of stewardship. For example, the NDP and the National Party, to their credit, do propose stopping the wholesale sell-out of resources to U.S., and also (although, it seems, with less emphasis) conservation and changing to renewable resources. These are indeed steps of a stewardly resource policy. However, enlightened self interest would also come to these conclu-

sions. A stewardly resource policy would include sharing with those who have less — specifically export of resources at below world prices to struggling Third World countries. No party has proposed this. As it is, even the issues of energy and the economy as they are raised are unlikely to be decisive factors in this region.

There is another subject which should be raised but probably will not be. Its importance is especially underlined by the polarization of voters on French-English lines. Since voters in English Canada showed little interest in "national unity" as it was raised during the last election, it is doubtful that there will be much talk about it now (outside Quebec). This issue is important, but it is necessary to get beyond talk of "national unity" and "separation," and to talk about a just pluralism of value communities, whether this is implemented by federalism or association of states.

The concept of "just pluralism" has implications not only for the "French-English" issue, but also for native peoples, human rights, educational diversity, and any other situation which involves respect of a value community. The chances of this concept being raised in the election campaign are virtually nil.

No clear direction

by Art Tiesma
Southwest London

South Western Ontario which can be called the industrial, financial, and agricultural heartland of Canada was of major importance in bringing to office a minority P.C. government. The vote was not as overwhelming P.C. in May 1979 as it was Liberal in 1974. The NDP in the last election did not make any (great) inroads despite the industrial base of this part of the province. Top labour support is not necessarily translated into individual member votes for the NDP.

The May '79 election was more an anti-government (Liberal) vote than a pro-Conservative vote.

I believe that voters were somewhat at a loss in their judgment of Joe Clark. Along with the state of the economy, inflation, unemployment, and national unity the issues centered equally around the leaders of the major parties as well as the inability of the Liberal government to deal effectively with the existing

problems.

The Liberals, who had governed 11 years, were responsible for many of the problems. They had the time also to try to solve these problems and in the upcoming election (May '79) they asked for an extension of their governing time to really solve the problems; especially the Quebec issue. Canadians did feel a need for change but Clark did not inspire sufficient confidence to give the Conservatives the much wanted majority. With east and west going Conservative and Quebec voting Liberal, Ontario was the key with 88 seats at stake.

For the coming election the issues have not quite crystallized, although inflation, unemployment, and a weak economy will be as much the issues as in May. National unity does not appear as much the issue as it was in May. Loss of popularity and by-elections by the P.Q. government make a separation less likely than before. Energy may emerge as the major issue.

In his budget of Dec. 11, the finance minister, John Crosbie

outlined a series of price increases for gasoline and home heating oil. Price increases were necessary because we consume and waste too much energy. But where does the extra revenue go? Partly to the federal government but almost as much goes to the oil companies and Alberta. What was quite lacking in the budget were corresponding measures to divert money from the increased revenues to improve public transportation and alternate sources of energy. Nor was there anything as to the why and how of our national debt, which is staggering.

Clearly the national debt is too high and the government does need money. With increased prices for gas and oil, and the increased sale of natural gas, extra revenues are created but these increases neither constitute an energy policy nor self-sufficiency which the government claims we will achieve by these budgetary measures. At best, the government is naive and at worst it is deceiving the public. Tough measures are necessary but the budgetary measures of

Dec. 11 were concerned with increased revenue but not with energy policy nor with self-sufficiency and least of all with public justice. The poor would have gotten poorer and the rich richer.

Whereas energy might well be the major issue it is so inter-related with the other issues of the economy, inflation, unemployment, housing, and social well-being that one issue will not become dominant. Added to this and complicating matters is the stature and performance of the party leaders who ultimately decide what the issues will be and how these will be presented. We still have the same leaders, two of whom have been Prime Minister.

As we begin to see the need to deal effectively with inflation more voters do want strong leadership even if they tell us to tighten our belts. Who can best deal with the issues? This election may follow too closely upon the last so the public may want to postpone any firm decision in this election, by means of a majority government. Since Ontario will be hardest hit, be-

cause of its industrial and agricultural base, by any drastic increase in gas and oil prices, its votes will play the key role.

We stand at the crossroads of what to do and where to go. The determining factor in this election should be public justice and one aspect of this is energy. Besides the need of energy for heating, transportation, and industry, there is the frontier development of energy resources with infringement of native rights, destruction of the environment, and draining of the economy of money for capital intensive energy projects. There is the issue of nuclear energy. All of these projects are very costly and who will pay and who will benefit. Our national debt is partly due to foreign ownership of our natural resources. Energy is not the only issue where public justice is concerned.

As Christians we must deal with these issues from a Biblical perspective. However our responsibility does not end with the election but must be worked out between elections.

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Community building builds self-esteem

by Wilma Vander Schaaf
Edmonton Editor

Calder is an older community in the city of Edmonton. Located on the north side of the city, it borders the CN tracks on the south. The homes are not large or expensive and the over-all appearance of the neighborhood gives a functional, unassuming impression. Hidden behind the small lots, little fences, small stores and the large supermarket — behind the ordinariness of it all — lie urgent and desperate needs of real and breathing people.

Who would be more aware of those needs than those who live and work there; especially those who participate in some type of service to the community? Some of these people are members of the Glad Tidings Christian Reformed Church. Some community needs began to concern them, such as lack of park development and facilities for recreation to allow people to be away from the noise of the streets.

The community was surveyed to establish its various needs. Those involved also became aware of a neighborhood improvement program that was available. This program is funded by three levels of government and covers a period of three years. The program required that the proposed area be designated a needy area, and that a board be established to look after the administration of the funds.

The Calder Action Committee was set up and began the work. Needs were to be identified. These were specified as land use (park and recreation areas), and facilities (buildings for various uses).

These and a community plan, formulated and drawn up by community members and the city planning department, formed part of a proposal to the



city for the Neighborhood Improvement Program (NIP) for Calder.

All recommendations were adopted by the city in January, 1977. The program is now in its third and final year. Gerri de Hoog, member of the Calder Action Committee said that the NIP took care of some of the physical improvements that were necessary, or the "hardware" of community building. However, there were social needs that could not be fulfilled by these measures alone.

The Calder Action Committee seeks to exist beyond the three year program, to continue the positive effects of the program, to make them more permanent and in addition to that relate to present social needs in the community.

What actually was accomplished by the work of the Calder Action Committee since NIP became effective? Seven community parks were developed. A senior citizens drop-in centre was designed, built and put into operation. A full-time community worker was hired. Jan Ruimer coordinated the planning as well as the community activities initiated by the program.

The drop-in centre is perhaps a good example of the way needs are established and

fulfilled. The concentration of senior citizens is fairly high in Calder. Many of these seniors felt lonely, a lack of usefulness, and they lacked communication with younger members of the community.

A drop-in centre in the middle of a park seemed to be a solution. It cut down vandalism in the park area, and gave youth and aged more accessibility to each other. Two school yards, an open space and a street were joined to form one large park area with no through traffic for cars. The park provided space for walks, exercise and play for young and old.

The end result obviously filled needs. Interestingly enough, the planning did as much. Jan Ruimer shared how this came about. The senior citizens worked with an architect to design their own building, choose the furniture and colours. An expert developer or architect may balk at this, but it gave the seniors a great feeling of being creative, being in control of their own environment, and of being able to bring to fulfillment what they set out to do. And the result? It is a harmonious, professional-looking, practical building, which suits the needs of the ones who plan to use it.

The opening of the drop-in

centre was celebrated with the youth participating as well. Their colourful drawings can be seen decorating the walls of the drop-in centre.

When things begin to happen they usually trigger other happenings. In order for community members to get acquainted, and to establish further needs and learn of available skills, block parties were organized. Block leaders were appointed and these would hold a block party at their home, inviting everyone on the block to attend. Block leaders would also serve as information and news gatherers for a community newsletter.

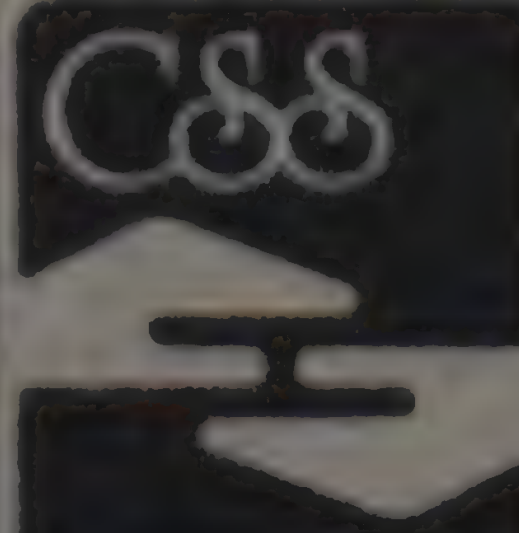
John Jansen, pastor of the Glad Tidings Centre, and also directly involved with the Calder Action Committee, expressed his feelings on the need of the church people to be involved in community building. "Church people need to recapture the sense of being church as it exists for the community (not vice versa), and to be involved in the community, and live in a convivial way with the community."

He objected to the lack of presence of the commuter

churches especially in downtown churches. The mission of the church in the broader context, but on a local level, needs to be worked at. The church was meant to be a witness in deed as well as in word.


Work goes on to make provisions for a more permanent community building structure. A senior citizens housing complex has now been completed. The committee is looking for business expertise to help establish a community development corporation. It is hoped that at the end of the three year program, something else will be under way to continue this good work.

Gerri de Hoog expressed that one of the valuable results of this type of community involvement is that in society today where so much is left to the expert and to those in power it is indeed gratifying to be able to be creative and useful and to know that hard work can make a difference. To go for a walk through your neighborhood and see the changes that you were able to effect gives one a justified feeling of pride and self-worth.



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THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst



153. "But . . . but your majesty, you see, it wasn't meant for you," Baker Bumble went on, "it was meant for lanky Lou for tricking that dog."

"Lanky Lou? A dog? Make sense!" ordered the King.

"Oh, your majesty, it was only a joke. I was standing at the door looking out and then—"

"I told you, you dopey dreamer," piped Mrs. Bumble, "always gawking out of the door instead of keeping your bakery neat and tidy. Oh, you—"

Again the black hand rose. Mrs. Bumble fell silent.

"Lanky Lou was standing outside eating a piece of salami, and he gave the dog a piece of skin with a stone in it. I saw it all."

154. "Make it short!" commanded the King. "Tell us about the bun with the pine cone in it."

"Yes, your majesty, I was just coming to that. Then I thought, I'll teach that nasty Lou to pick on animals; I'll give him a taste of his own medicine. When he bites in the bun . . . Oh, no, your majesty, that bun wasn't meant for you. Those buns I made for you were the very best I could make. I put Lou's bun apart in a corner by itself, but then I heard the birds singing so beautifully . . ."

The strange king rose and stretching out his arm, pointed to Mrs. Bumble, "I understand. It's her fault. That busy-body deserves the punishment. Strong measures!"

155. "And why did you set that trap for the Commander-in-chief? Speak up!" repeated the King.

Mrs. Bumble was bursting to speak. She glanced at the black figure beside her, but she chanced it anyway. She didn't even realize that she was only making the case against her stronger. "Your majesty," she blurted hastily, "that sloppy husband of mine had put a stick under the cellar door—a crooked stick, and I pulled it out. That looked much neater. And if I had known that the Commander was coming, I would have scrubbed the sidewalk, I assure you, because I'm neat—"

The black hand cut her off.

156. "I see," said the King. "It's becoming clear to me now. It was really all the wife's fault. But, Baker Bumble, you should have seen to it that your wife's extreme sense of neatness didn't lead to such trouble. However, it was Mrs. Bumble who straightened the coat-of-arms, who sent along the pine-cone bun, and who let down the cellar door, so she will receive the most severe punishment."

Then the Commander, standing behind the King, whispered something in the King's ear.

"Oh, yes, Baker Bumble, the buns were also sour. Why was that?"

"Sour, your majesty? That's impossible!" Baker Bumble straightened up until he stood almost as tall and stiff as his wife. "Me bake sour buns? Never!"



157. "Me—Baker Bumble from Baker Bumble's Bunnery bake sour raisin buns? Never, your majesty! That's slander! Just taste the buns."

"That's what we aim to do, Baker Bumble."

The King waved his hand and the leftover buns were brought into the room and at the King's orders were served to everyone that wanted one. The king from the north, too, took one of the delicious-looking buns.

"Mmm! Delicious!" everyone said. Baker Bumble forgot his troubles and beamed with pride.

"See?" he said quietly. "I told you. Sour? My buns sour? Crisp and sweet—that's what they are." Baker Bumble could take a lot, but to have someone speak evil of his raisin buns was more than he could bear. His honor had been saved.

158. Oh no! Suddenly someone beside him gagged and tried to spit out their bun. It was Mrs. Bumble. "You bald-faced liar!" she sputtered. "They are so sour!" But again the black hand darted up and was clamped over her mouth. The bun was still in it. She squirmed and squealed, but she had to chew and swallow.

It was the third bun that the palace chef had treated with vinegar. The little prince had gotten the first and had thrown it away. The Commander had gotten the second and had almost choked on it. Now the third one was in Mrs. Bumble's mouth and she had to eat the whole thing.

"Mmm! Delicious!" cried everyone else.

159. Then the King said, "I'm sorry, Baker Bumble, you were right. The buns aren't sour."

The Commander-in-chief hid behind the other generals, red with shame and anger. He clenched his fists and said to himself, "Just you wait Bumble! Just you wait!"

The fat baker stood as straight and proud as he could, but his wife drooped as her grief won out over her anger. "Boo-hoo!" she sobbed, wiping her tears away with the corner of her long jacket. "Boo-hoo! I'm so miserable! Everyone hates me; everyone mocks me; and no one feels sorry for me. Except that sweet little boy. Except the little prince; he's a little dear. Boo-hoo!"

160. The strange king looked startled. Did he hear right? Did that woman mention the little prince? And did she speak well of him? Yes, of course she spoke well of him; what else?

"Tell me, Mrs. Bumble," he said in a friendly voice, "what did the little prince do for you?"

"Boo-hoo! No one would straighten my cap, but he did, the little darling. Boo-hoo!"

"The little prince straightened your cap?"

"Yes, your majesty. The sweetheart!"

The stern king smiled. The thought of the little boy, who had also stolen his heart, broke the king's anger. This was very fortunate for Mrs. Bumble because . . .

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TRADITIONAL FAMILY BAKING

Dag des oordeels en vertroosting! (1)

Dr. A. Kuyper heeft de volgende wijze woorden geschreven over de prediking van het laatste oordeel: "De bespreking van het laatste oordeel moet dus niet aangevat worden van de zijde der verschrikking, maar van de kant der vertroosting, zoals en onze Catechismus en onze Confessie (Artikel 37) dit dan ook doen. U vindt daar niet de theorie der bangmaking. Geen prediking van het oordeel om de lieden door bangheid braaf te maken en bij de wet te houden. Dit toch is de taal van het werkverbond, maar niet de sprake van het genadeverbond, en de uitkomst heeft dan ook getoond, dat zulk een prediking der verschrikking en der ontzetting eer verhardt en de conscientie toeschroeft, dan dat ze machtig zijn zou om van zonde af te houden Heel dat systeem van verontrusting der gemoederen met de verschrikking der hel is dan ook steeds door ons, Schriftgelovigen, verworpen. Bij de voorstelling, die we uit de Schrift over het oordeel opnemen, stond steeds de persoon van Christus en niet ons werk op de voorgrond", of om het in de woorden van prof. dr K. Dijk te zeggen: "In de Maranatha boodschap overheerst de toon der vertroosting zoals antwoord 52 van onze Heidelbergse Catechismus troostend en schoon doet."

Als de Catechismus aan de gelovige kerk leden vraagt: Wat troost u de wederkomst van Christus om te oordelen de levenden en de doden, dan is het troostvolle antwoord: Dat ik in alle droefenis en vervolging met opgerichten hoofde even Dezelfde, die zich tevoren om mijnenwille voor Gods gericht gesteld en al de vloek van mij weggenomen heeft, tot een Rechter uit de hemel verwachtte, die al zijn en mijne vijanden in de eeuwige verdoemenis werpen, maar mij met alle uitverkorenen tot zich in de hemelse blijdschap en heerlijkheid nemen zal.

Het oordeel wordt niet verdoezeld, het is een vreselijke werkelijkheid, waar Gods vijanden mee te maken hebben. En Gods vijanden zijn toch ook onze, mijn vijanden. We kunnen toch begrijpen dat David in diepe bewogenheid uitroept: zou ik niet haten wie u haten, niet verafschuwen wie tegen u opstaan?

De vloek des Heren rust nog op degenen die de Here Jezus verwerpen. Wie niet voor Hem is, is tegen Hem. En wie tegen Hem is ontmoet Hem aan het eind van de wereldgeschiedenis als de Rechter die niet anders kan doen dan allen die tegen Hem zijn veroordelen. En te worden veroordeeld door de rechter Jezus Christus betekent voor eeuwig verloren gaan. Wie echter voor de Here Jezus is, wie als een arme zondaar, pleitend op de zoenverdienste van Christus, gesmeekt heeft om genade, die weet dat er een enige troost is. Deze troost dat als ik sterven ga, de deur van het Vaderhuis opengaat; als ik voor de rechterstoel van Christus moet verschijnen, ik vrijspraak zal horen; bij het sterven en aan het eind der wereldgeschiedenis ik delen mag in de gemeenschap met Christus. En dat voor eeuwig. Hemelse blijdschap en heerlijkheid zullen mijn deel zijn. Uit Christus' mond zal ik het mogen horen: kom, gij gezegende mijns Vaders, beërfht het Koninkrijk, dat u bereid is van de grondlegging der wereld af.

We zouden daarom ook wel kunnen zeggen dat het laatste oordeel "de schrik des Heren", maar ook "de genade des Heren", niet alleen "de vloek" maar ook "de zegen" openbaart. En dat in de prediking tot de gemeente van Christus er altijd om moet worden gedacht dat Zondag 1, die spreekt over de enige troost van de gelovige, aan alle andere Zondagen die spreken van ellende, verlossing en dankbaarheid vooraf gaat.

Het is de gelovige die gaat spreken over de wet, over de toorn des Heren, over de vloek en het laatste oordeel, en het is zoals Kuyper zei de persoon van Christus staat bij dat alles op de voorgrond. Hij heeft het antwoord als we spreken over de wet en de vloek, over Gods toorn en het laatste oordeel, want Hij kwam om de wet te vervullen, om de vloek uit te putten, om de toorn Gods te stillen, en het laatste oordeel in volle vrijspraak en hemelse vreugde te laten opgaan, voor ieder, die met Zondag 1 kan zeggen: Dit is mijn enige troost in leven en sterven dat ik met lichaam en ziel, beide in het leven en sterven, niet mijn maar mijns getrouwen Zaligmakers Jezus Christus eigen ben!

Wat een troost! Alleen door Jezus Christus "die zich tevoren om mijnenwille voor Gods gericht gesteld heeft en al de vloek van mij weggenomen heeft". Hij is de Rechter die wij verwachten bij het laatste oordeel, en Hij zorgt er voor dat het laatste oordeel voor al de Zijnen vrijspraak betekent en "Hij zal mij met alle uitverkorenen tot zich in de hemelse blijdschap en heerlijkheid nemen".

Daarom behoren wij, als we aan het oordeel denken, Maranatha te bidden, want wij verwachten onze Here Jezus Christus met een opgeheven hoofd in alle droefenis - uit de hemel "waar Hij onze sterfelijke lichamen aan zijn verheerlijkt lichaam gelijk maken en ons tot zich nemen zal in eeuwigheid." Er is voor Gods volk niets overgebleven van de toorn Gods, en de vloek, en de schrik, en het oordeel. Wat een troost! Wat een zegen!

J. VanHarmelen

Grote Indiaanse leiders 3

Hiawatha: de grote Indiaanse vredestichter

(Canadian Scene) — Onder de Indianen in het oostelijke gedeelte van Canada hadden de Iroquois beslist het leeuwen aandeel in de ontwikkeling van Canada. Dit is de naam die de Fransen gaven aan de Five Nations, die later de Six Nations werden en de beroemde Amerikaanse historicus noemde hen de "Romeinen van de Nieuwe Wereld".

Het is niet bekend wanneer de league ontstaan is, maar algemeen wordt aangenomen dat dit omstreeks 1450 heeft plaatsgehad, of omstreeks de tijd vlak voordat Columbus zijn eerste reis maakte. Het is in ieder geval zeker dat de league bestond en goed georganiseerd was toen de eerste Europeanen zich begonnen te vestigen in het kustgebied tussen Massachusetts en de Grote Meren.

Gedurende een periode van meer dan twee honderd jaar hadden de Indianen hier in vrede met elkaar geleefd. Zij woonden in dorpjes, waar zij mais, bonen, kwast en aardbeien verbouwden. Ieder dorp bestond uit een aantal 'longhouses', ongeveer 9 meter breed en 30 meter lang, waarin verscheidene families of gezinnen woonden. De vrouwen bebouwden de velden en zorgden voor de kinderen, terwijl de mannen visten en op

jacht gingen en het dorp beschermden tegen indringers.

Elk dorp had een eigen raad. Iedere natie had een parlement, dat samen kwam in het grootste dorp. En de vijf naties waren verbonden door de Great League of Peace, die bestuurd werd door een Raad die bestond uit 50 stamhoofden.

Deze league was een schepping van het opperhoofd van de Onondagas, wiens naam wij kennen als Hiawatha. Hij was diep bezorgd over het leed dat geleden werd door de oorlogen tussen de verschillende stammen en hij ging op zoek naar een manier om vrede te stichten en te bewaren. Hij stelde voor een permanente alliantie te stichten waarin iedere natie een eigen raad zou behouden, maar om tevens een centrale Raad te stichten, waarin iedere aangesloten natie zitting zou hebben.

Hiawatha was met dit voorstel zijn tijd een heel eind vooruit. Nooit had men in Europa nog aan zo'n soort vorm van samenwerking voor Europese landen gedacht. Hij werd echter tegengewerkt door de oorlogszuchtige leider van de Onondages, Atotarho. Hij realiseerde zich wel dat hij aan macht en invloed zou inboeten in een tijd van vrede. Hiawatha, bevreesd voor zijn leven,

vluchtte uit zijn geboortplaats, nog steeds van plan echter om zijn plannen tot uitvoer te brengen.

Eerst probeerde hij zijn ideeën uit bij een vergadering van de Mohawks en het stamhoofd Dekanawidah kwam er zeer van onder de indruk en voegde zich meteen aan zijn zijde. Samen probeerden zij toen de Oneidas en de Cayugas te bewegen zich aan te sluiten. En tenslotte praatten zij opnieuw met Atotarho van de Onondagas en - mede door het aanbod dat hij het hoofd van de League zou worden - wisten zij hem over te halen zich bij hen aan te sluiten. Hij was zelfs bereid met de Senecas te praten, die zich toen ook aansloten.

Dat waren de oorspronkelijke Five Nations, en hoewel geprobeerd werd meerdere stammen tot aansluiting te bewegen waren het slechts de Tuscaroras die het gebied bewoonden dat wij nu kennen als Upper New York State die zich bij hen voegden. Dat was in 1715.

Het is jammer dat de eerste Europeanen die Noord Amerika bezochten zich niet realiseerden dat zij hier te maken hadden met mensen die politiek gezien bijzonder vooruitstrevende ideeën hadden en een goed ontwikkelde cultuur.

Toen Gouverneur Champlain
vervolg op pag. 14

PERSOVERZICHT

- Onze nationale verkiezingskampanje is in het "veel-beloven" stadium. De lekkernijen zijn niet van de lucht en er is voor "elk wat wils". We zullen het maar met een korreltje zout nemen.

- De Liberale Partij-leider in Quebec publiceerde zijn plan "Een Nieuwe Canadese Federatie". Het is een meer traditionele opvatting van wat een federatie is, en Levesque heeft het natuurlijk scherp veroordeeld.

- President Carter kondigde aan dat hij heeft besloten dat de olie uit Alaska vervoerd zal worden volgens het zogenaamde Northern Tier plan. Dat is een projekt van meer dan een biljoen dollar, en het komt er op neer dat al dat geld onze neus voorbij zal gaan. Niet de olie, want die zal per tanker vervoerd worden vlak voor de kust van British Columbia. Voor ons wordt het geen lusten, maar wel lasten.

- Er was intensieve internationale politieke gespannenheid. De lijnen zijn over de hele wereld aan het verschuiven. Centraal is natuurlijk de Russische bezetting van Afghanistan. De Amerikanen zijn een tegenoffensief begonnen dat tot nu toe niet erg succesrijk blijkt te zijn. Weliswaar hebben de Verenigde Naties het militair optreden van de Russen in duidelijke bewoordingen gelaakt, maar het bleef bij woorden. Het Amerikaanse initiatief tot handelsbeperking met Iran werd koeltjes ontvangen door de Europese NAVO landen met uitzondering van Engeland.

- Tengevolge van de verschuiving in de politieke situatie in India waar Indira Gandhi als premier werd ingezworen is er daar ook nog minder genegenheid tot Amerika als voorheen. Gandhi die waarschijnlijk zelf de portefeuille van Buitenlandse Zaken gaat beheren heeft zich nogal verdraagzaam over de Russische

interventie in Afghanistan uitgesproken. In Pakistan schijnt President Zia te twifelen aan welke kant zijn boterham gesmeerd zal worden. Een Amerikaans aanbod van 400 miljoen dollar aan oorlogstuig werd door hem gekleineerd met de verwijzing naar de aanwezigheid van Russische troepen aan de grenzen van zijn land.

- Tot overmaat van ramp baart de medische toestand van President Tito in Joegoslavië grote zorg. Tito is al 87 jaar oud en zijn gematigde politieke positie is natuurlijk met zijn eventueel heengaan ook het verdwijnen van nog een andere konstante faktor.

- Wie de kaart van de wereld opnieuw wil gaan kleuren moet maar een goede hoeveelheid rood potlood inslaan. De Amerikanen hebben gedreigd zich te zullen onthouden van de Olympische Spelen in Moskou, en alhoewel dat zeker een nogal fors diplomatiek gebaar is, het is nou niet wat je noemt iets waar de Russen zich heel ernstig bezorgd over zullen maken. In verband met dat dreigement heeft Clark gesuggereerd dat de Spelen in Montreal gehouden zouden kunnen worden. Op het gevaar af van nogal onsportief te klinken zou ik zeggen laten we daar alstublieft niet aan beginnen. Ik ben bang dat we er dan weer een nieuwe nationale loterij bij krijgen, en we hebben er veel te veel.

- De internationale zenuwachtigheid reflekterde zich in de prijs van goud. Dat spul is zo duur geworden dat het spreekwoord "spreken is zilver, zwijgen is goud" een nieuwe betekenis aangenomen heeft. Er staat in de Bijbel geschreven over koning Salomo dat hij in Jeruzalem het zilver overvloedig maakte als de stenen. Die tijd is wel voorbij.

Carl D. Tuyt

Sneeuwboek



De inwoners van Toornwerd ontzetten drie landbouwers. Ieder heeft z'n eigen "stekkie".

De Hollandse winter van 78/79 zal niet alleen in ieders herinnering blijven vanwege de hoeveelheid sneeuw maar vooral ook vanwege de harde wind dat met de sneeuwval gepaard ging, en omdat de storm 30 uur aanhield. De wind joeg de sneeuw van het land en stapelde het rondom de gebouwen en op de hoofdwegen, zodat communicatie en vervoer compleet tot stilstand kwam.

Voor de meeste Canadezen is dit weertype niet vreemd maar voor de Nederlanders, die deze sneeuwstormen niet gewend zijn, was het buitengewoon ernstig.

Martin Scholma en Folke Meyer, redacteuren van de Noorderkrant, samen met fotograaf Piet Postma, zochten uit zo'n 6.000 foto's die hen door amateurfotografen waren toegezonden, de beste en maakten van het geheel een

160 pagina's tellend boekwerk. Zenoemden het *Sneeuwboek*.

Het is onderverdeeld in secties vergezeld van korte beschrijvingen: De Storm, De Wegen, Het ruimen, De woning, De natuur, De agrarische sector, De auto, De voorzieningen, De mensen, De dieren, De humor, De dood, De nasleep. Enkele van de foto's zijn uniek: auto's amper zichtbaar in de sneeuwhoppen, huizen, gedeeltelijk bedekt met sneeuw, on-

begaanbare straten, en rijen mensen bezig met het uitgraven van de wegen; bepaald geen Hollandse weersomstandigheden.

Hoewel het duidelijk is dat sommigen van de foto's door amateurs zijn gemaakt, laat de collectie over het geheel genomen een levendig beeld achter van die winterdagen in het noorden van Holland in februari 1979.

Begint u doof te worden?

Wij testen uw gehoor in uw eigen huis als u binnen een straal van 70 mijl van Hamilton woont.

Schrijf of bel:
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Newfoundland: Uit de armoede of is het weer een droom?

door John Baker

(Canadian Scene) — Overal in de straten van de oudste stad in Noord Amerika. St John's in Newfoundland, kan men de mensen horen praten over die verborgen schatten in de bodem van de zee.

De olie ondernemingen zijn druk bezig met voorbereidingen voor het winnen van de olie en zij zijn er zeker van dat Newfoundland binnen drie jaar een olie producerende provincie zal zijn. De regering twijfelt er niet aan en de Progressive Conservative provinciale regering van Premier Brian Peckford heeft alle olie en gas wetten al netjes op papier staan, en experts beschouwen die als uiterst progressief. De regering staat er op dat de provincie haar aandeel in die pasgevonden rijkdommen krijgt - een aandeel van 40 procent in de onderneming, hetgeen extra geld betekent voor het onderwijs en voor het plaatselijke bedrijfsleven.

De ouderen in de provincie herinneren zich echter politieke beloften in het verleden waar nooit iets van terecht is gekomen en dat pessimisme is bijna net zo groot als het roekeloze optimisme van de jongeren. Voor die ouderen is Newfoundland altijd al de armste provincie van het land geweest met het hoogste werkloosheidsniveau en het laagste

gemiddelde inkomen.

Newfoundland bestaat uit het eiland Newfoundland en een deel van het veel grotere Labrador, een enorm, uiterst dun bevolkt gebied. In totaal beslaat de provincie 404.529 vierkante kilometer, hetgeen drie keer zo veel is als het totale gebied van de drie andere Atlantische provincies. De bevolking telt 564.000 zielen - gemiddeld minder dan twee mensen per kilometer.

De kustlijn is 17.540 lang, het grootste gedeelte van de bevolking bestaat van de visserij, terwijl er, zij het in minder belangrijke mate, aan 'logging' (het vellen en zagen van bomen en vervoeren van het hout) en mijnbouw wordt gedaan.

Er is in het verleden hard gewerkt om verbetering in de situatie aan te brengen en met name de eerste premier (die ook het langst aan het roer heeft gestaan), Joseph Smallwood, heeft veel voor de provincie gedaan. De resultaten van al dat harde werk waren echter niet altijd zo imponerend. De Come by Chance Oil Refinery die veel tamam maakte en nieuwe werkverschaffing beloofde ging na twee jaar bankroet. Het massieve Churchill Falls Hydro Development is een grote teleurstelling geworden vanwege een langlopend contract met de provincie Quebec. De olie wordt voor een heel lage prijs aan Quebec verkocht, en deze provincie

verkoopt een deel van die electriciteit door voor een tien keer zo hoge prijs. Smallwood had nog veel meer onvervulde dromen: een schoenfabriek, een rubber fabriek en een fabriek voor het maken van handschoenen van de huiden van Afrikaanse gazellen. Geen wonder dat de ouderen een beetje wantrouwend geworden zijn.

Regeling van de zaken

Hoewel de meeste mensen in Newfoundland van Engelse afkomst zijn, zijn er toch ook nog veel Indianen die hun culturele erfgoed willen behouden. De Conne River Mic Mac Indianen zijn er bijvoorbeeld tegen dat er een krachtcentrale in hun gebied gebouwd wordt, omdat zij vrezen dat dan een gedeelte van hun jachtgronden onder water zouden komen te staan.

In Labrador heeft de regering het aan de stok met Indianen en Eskimo's over eigendomsrechten over grote delen van de provincie. Zij maken zich bezorgd over industriële ontwikkeling en de voorgestelde bouw van een uraniummijn bij Makkavik.

Dat is echter niet alles. De Parti Quebecois regering van de provincie Quebec maakt aanspraak op het Canadese gedeelte van Labrador en recente kaarten van Quebec tonen dat gebied als een deel van de provincie. De PQ's voeren aan dat het besluit van de Britse Kroonraad van 1927,

waarbij het gebied aan Newfoundland wordt toegekend, niet geldig is. De regering van Newfoundland is daar nogal boos over, en geen wonder. Men heeft tot nu toe nauwelijks aandacht geschonken aan de minerale rijkdommen in dat onmetelijk grote gebied. Het grootste gedeelte van het door Canada uitgevoerde ijzererts komt van Labrador City, al twee zomers lang wordt er in de zee rondom Labrador naar olie geboord, er wordt veel kabeljauw gevangen langs de kust, en voor sportliefhebbers is Labrador een van de meest geliefde oorden, vooral wat visserij en jacht betreft. Nee, Newfoundland is vast niet van plan haar rechten op Labrador op te geven.

Een Gastvrije Provincie

De toeristen die Newfoundland bezoeken worden vaak getroffen door de afgezonderdheid van de provincie. En dat is geen wonder als men zich realiseert dat men 160 km. per boot moet reizen om in Newfoundland te komen en dat men Labrador alleen per trein kan bereiken. Wie er met de auto heen wil moet die auto per trein naar het bewoonbare gebied laten brengen en de treinsporen naar Labrador City is 483 km. lang. Er zijn meer dan 600 gemeenschappen in Newfoundland, maar het kan toch nog gebeuren dat men - als men de 910 km. lange Trans Canada Highway bereikt - 160 km. lang

rijdt zonder ook maar iemand te ontmoeten. Men wordt telkens weer getroffen door de combinatie van historie en wildernis.

Het plaatsje St. John's ligt dicht bij Europa dan bij New York, en het ligt bijna net zo ver van Chicago als van Ierland. In het begin van de jaren 1500 was St. John's een bloeiende vissersplaats. Toen Sir Humphrey Gilbert in 1583 beslag legde op Newfoundland in naam van Koningin Elizabeth I van Engeland woonden er al veel kooplieden, vissers, zeelieden en kapiteins van zeeschepen. Ook vandaag komt u er onder de vele toeristen veel Franse, Portugese, Russische, Roemeense en Spaanse zeelieden tegen. Zij komen van de grote trawlers die in de haven voor anker liggen en zij komen dan naar St. John's voor proviandering voordat zij de tocht aanvaarden naar de rijkste visgronden ter wereld - de Grand Banks - net buiten de kust van de provincie.

De mensen in Newfoundland zijn bijzonder gastvrij en men kan als het ware voelen dat dit hier altijd al zo geweest is. Het is een natuurlijke eigenschap geworden. De mensen zijn vriendelijk, zij benaderen het leven als het ware vanuit een lyrisch standpunt, zelfs als de dingen niet naar wens gaan.

Op televisie kan men de mensen horen zeggen 'I'd rather be in Newfoundland'. En zij menen het van harte.

Hiawatha ... vervolg

van New France een groep Iroquois tegenkwam beval hij zijn mensen het vuur op hen te openen. Dat leidde tot een onmiddellijke alliantie van de Indianen van de Six Nations met de Britten in de New England koloniën en zo

raakten zij ook betrokken in de oorlog tussen Frankrijk en Engeland. Dat was het begin van het einde van de League of Peace.

Tijdens de Amerikaanse revolutie bleven de Six Nations hun verbond met de Britten getrouw, en aan het einde van de oorlog volgden de meeste van deze Indianen Joseph Grant naar Canada, waar zij

hun aandeel leverden in de opbouw van een vrij en onafhankelijk land.

De Six Nations die nu in reservaten langs de Grand River en bij de Bay of Quinte wonen, hebben een geschiedenis waarop zij met recht trots zijn, en op feesten en andere plechtige evenementen wordt er vaak over gesproken. De verheven

speeches van Hiawatha en Dekanawidah worden daarbij vaak woordelijk aangehaald. En tijdens het jaarlijkse historische schouwspel, dat in Augustus gehouden wordt op het reservaat bij Brantford, wordt altijd weer Hiawatha, man van wijsheid en buitengewone kwaliteiten ten tonele gevoerd.

En wij moeten toegeven dat

het inderdaad opvallend is dat in 1450 Noord Amerikaanse Indianen een internationaal verbond sloten op een manier, die de Europeanen pas na de Eerste Wereldtoepasten. De Amerikaanse dichter Longfellow heeft een lang gedicht geschreven over deze Indiaanse leider, maar zelfs hij begreep niet hoe belangrijk deze man geweest is.

Chad: Sociale gevolgen van de onvoldoende zendingsboodschap

(Kerknieuws) — Aan de Vrije Universiteit te Amsterdam is drs. J.H. Boer te Jos (Nigeria) gepromoveerd tot doctor in de theologie op een proefschrift, getiteld: *Missionary Messengers of Liberation in a Colonial Context: A Case Study of the Sudan United Mission*. Promotor was prof. dr. J. Verkuyl. Als coreferent trad op prof. dr. J. van den Berg.

De promovendus

Jan Harm Boer, werd in 1938 te Lutjegast geboren. Hij behaalde zijn diploma middelbare school in Canada en studeerde theologie aan Calvin Theological Seminary te Grand Rapids. In 1965 werd hij predikant van de Christian Reformed Church van Noord-Amerika (Second Chr. Ref. Church, Highland, Indiana). Hij werd naar Nigeria gezonden om als evangelist te werken in het zuiden van Gongola State. In 1974 legde hij het doctoraal examen af aan de Vrije Universiteit te Amsterdam. Daarna werd hij benoemd tot Northern Area Co-ordinator van het Institute of Church and Society te Jos, Nigeria.

Het proefschrift

De christelijke gemeenschap in Afrika heeft de naam zeer dynamiek te zijn, schrijft dr Boer in zijn proefschrift. Hoe is het te verklaren dan, dat zij geplaagd is door vrees voor politiek? Hoe komt het dat een dergelijke christelijke gemeenschap zo seculair kan handelen op economisch gebied dat het nauwelijks mogelijk valt haar te onderscheiden van de grotere gemeenschap om haar heen?

Dit zijn o.a. de vragen die hebben geleid tot het onderzoeken van de relatie tussen de Sudan United Mission - een zending van de Engelse evangelicals, in het Noorden van Nigeria - en het kolonialisme in dat gebied.

Deze studie begint met een overzicht van de socio-economische houding van de Britse evangelicals van de 19e eeuw. Deze waren enthousiaste en succesvolle deelnemers in het industriële kapitalisme van die tijd; ze stonden volledig achter de filosofie van laissez-faire. Hun houding tegenover de slachtoffers van deze economische orde was er een van meelijdende welwillendheid, die gepaard ging met een sterk moralistische neiging. Hoewel ze van harte hebben deelgenomen in de processen van de economische orde van hun tijd en ook zeer actief waren in het lenigen van de noden van haar slachtoffers, waren ze filosofisch-theologisch onvoldoende onderlegd om de achtergrond van deze orde te begrijpen.

Gedurende de negentiende eeuw is de belangstelling voor Afrika sterk toegenomen onder de Engelsen. Het waren met name twee groeperingen die probeerden het continent



binnen te dringen: zakenmensen en zendingen, welke beide niet zelden dezelfde achterban hadden.

Deze twee groeperingen hadden nogal verschillende motieven. De Engelse zakenwereld probeerde Nigeria te ontwikkelen, met als doel de ondersteuning van de falende Britse economie. De voordelen van een dergelijke ontwikkeling voor de Nigeriaanse bevolking werden benadrukt met het oog op de publieke opinie, maar deze waren in feite van ondergeschikt belang.

De zending wilde, in samenwerking met de overheid en de commerciële instellingen, een nieuw Afrika scheppen, dat van vrijheid en ware gerechtigheid zou genieten, een Afrika dat t.z.t. zijn plaats als gelijkwaardige partner in de gemeenschap der naties zou innemen.

Ondanks deze tegenstrijdige oogmerken werkten zending en koloniale instanties nauw met elkaar samen. De reden voor deze anomalie ligt in het feit dat de evangelicals niet geneigd waren de funderingen van het industrieel kapitalisme te onderzoeken, laat staan dat ze bereid zouden zijn de christelijke rechtmatigheid ervan in twijfel te trekken. Ze hebben niet alleen deze orde aanvaard, maar koesterden er ook grote verwachtingen van. En dus constateert men een opmerkelijke samenwerking, waarbij zending de koloniale politiek en economie onbeschaamd en publiekelijk ondersteunde, hoewel deze samenwerking niet altijd gevrijwaard bleef voor spanning.

Spanning vond er telkens plaats, wanneer door het kolonialisme situaties in het leven waren geroepen, die duidelijk afweken van de definitie van kolonialisme, die de zending er impliciet op nahield.

Ondertussen hebben de critici van het laissez-faire-kapitalisme hun bezwaren geuit tegen zowel het kapitalisme zelf als tegen de koloniale uitbreiding ervan. Door de negentiende eeuw heen was er in de Britse theologie een lange traditie van profetische kritiek hierop. In het begin hebben

Afrikaanse nationalisten, van wie velen zich Christen noemden, hun bezwaren geuit, aanvankelijk tegen incidentele koloniale irritaties, doch later tegen het kolonialisme als zodanig.

De Internationale Zendingraad stond hoe langer hoe meer sceptisch tegenover het koloniale beleid en gaf de stoot tot een nieuwe missionaire aanpak. Ondanks deze omvangrijke en aanhoudende kritiek heeft de zending haar steun aan het kolonialisme voortgezet.

Het zendingswerk in Afrika heeft weliswaar geresulteerd in het ontstaan van een dynamische kerk, die echter ook blinde vlekken vertoont t.o.v. de economische en politieke aspecten van de moderne samenleving.

In hun economisch handelen onderscheiden Nigeriaanse christenen zich nauwelijks van niet-christelijke medeburgers; de kerkelijke prediking gaat vaak niet verder dan een moralistische aanmoediging tot eerlijkheid.

Alhoewel de zending in feite sterk betrokken was bij de politiek, was haar officiële houding apolitiek met het gevolg dat de kerken geen invloed hadden aan te bieden aan haar leden die politiek geïnteresseerd waren. Derhalve werden christenen die zich in de politiek hebben begeven, niet voldoende toegerust om de maatschappelijke problemen te analyseren vanuit Bijbelse perspectieven.

Dit heeft geleid tot niet geringe moeilijkheden onder christelijke politici. Aanvankelijk was de reactie van de kerk hierop vrees voor de politiek, een vrees die haar lang gevangen heeft gehouden, en waaruit ze nu pas bevrijd is onder invloed van de diepgaande politieke betrokkenheid van de moslimse gemeenschap.

Nu wordt het algemeen erkend dat christenen een rol moeten spelen in de politiek, maar dan alleen op een seculaire wijze. In tegenstelling tot de moslimse visie, plaatsen Nigeriaanse christenen het geloof op een smalle basis, waarbij men denkt dat religie niets te maken heeft met politiek.

De oorzaak van deze reductionistische beschouwing van het christelijk geloof is geworteld in een combinatie van klasse belangen en een piëtistische mentaliteit onder zendingen, een mentaliteit die fundamenteel dualistisch is in haar opvatting van de verhouding tussen het geestelijke en het materiële.

Algemeen gesproken heeft dit dualisme de evangelicals verhinderd een diepgaande studie te maken van de economische realiteiten; deze realiteiten vindt men immers minder belangrijk dan de

geestelijke noden.

De studie van dr Boer wordt afgesloten met een aantal voorstellen met betrekking tot de zending. Van primair belang is dat christenen een nauwere relatie leren zien tussen het leven, het geloof en het Koninkrijk Gods. De traditionele opvatting onder Evangelicalen m.b.t. de verhouding tussen het Zendingsbevel en het Culturele Mandaat moet worden omgedraaid. Zendingen moeten worden beschouwd als vertegenwoordigers van een profetische gemeenschap die zowel het kapitalisme als zijn correlaten afwijst en die een eigen alternatieve bevrijdende levensstijl aanbiedt.

De stellingen

1. Evangelicals have been deeply syncretistic.
2. Every candidate for missions should be made to read the social statements of the ecumenical world conferences on missions.
3. A basic requirement for responsible missions is a proper understanding of the relation between the Cultural Mandate and the Great Commission.
4. The Body of Christ, to be true to itself, must be a revolutionary force.
5. It is time the missiological community produces an concise definition of missiology as an independent theological discipline, a definition that includes an unambiguous reference to its relationship with non-theological disciplines and a clear indication as to its principal limits.
6. All missions should prepare to donate a complete set of their relevant archives to their various host countries; normal access precautions are sufficient to prevent irresponsible use.
7. C. Peter Wagner's *Latin American Theology: Radical or Evangelical?* is a clear example of serious shortcomings in the theology of the

Church Growth Movement.

8. Matthew 6:33 cannot be used to buttress a narrow view of mission.

9. Genesis 2:21-33 can be interpreted as a vision or a dream.

10. Dr. H.R. Boer's gravamen presented to the Christian Reformed Church objecting to the teaching of reprobation in the Canons of Dort is worthy of serious consideration. (Acts of Synod, 1977, pp. 665-679).

11. The 'New Testament Teachings on good works' go beyond that of the Heidelberg Catechism, L.D. XXIV.

12. Most Christians have not properly heard the Biblical teachings on wealth and poverty.

13. The problems resulting from the priority of profits in the business community can be solved only by a basic reorientation, not by moralistic tinkering.

14. The view that one of the church's main social functions is to act as the conscience to the nation involves an inflation of the idea of conscience.

15. The elimination of relevant Biblical vision from historiography to enhance its scientific quality serves only to secularize the discipline and to replace one so-called suggestive framework with another.

16. The Reformed tradition associated with the Vrije Universiteit constitutes a valuable and unique contribution to world Christianity.

17. The principal rejection of semi-popular language in a scholarly dissertation may be based on scientific custom, but has no scientific foundation and restricts usefulness.

18. The elevation of one particular dialect to the status of national Dutch while Lutjegasters is despised as all dialect has no basis in linguistics, but is a form of cultural imperialism.

Voor de Noordelingen

(Groningen, Friesland, Drenthe)

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Een boek om te bezitten, velen zullen hierin hun dorp, straat of het ouderlijk huis in terug vinden, maar zoals zij dit nooit eerder hebben gezien. Groot formaat 8 1/2 x 12" 160 pagina's.

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NOTES OF THANKS

DYKSTRA: We thank all those who have shared our sorrow and comforted us at the time of the sudden death of our dear husband, father, and grandfather. Your thoughtfulness and love will always be remembered.
Mrs. J. Dykstra and family

MULDER: We like to take this opportunity to thank our children, grandchildren, great grandchildren, relatives and friends for making our 55th Wedding Anniversary a day never to be forgotten.
Albert and Wilma Mulder,
Kingston, Ont.

BIRTHS

BOERSMA: Peter and Adrienne are thankful to the Lord for the birth of a precious daughter, ELISE FAITH, born on December 17, 1979. A sister for Nathan. 2nd grandchild for Mr. and Mrs. E. Slothouber and 12th grandchild for Mr. A. Boersma.
29 Killins St., Smithville, Ont.

HOLTHOP: Behold, children are a gift of the Lord (Psalm 127:3). With gratitude to God for this wonderful blessing, Bob and Janet (nee Medendorp) wish to announce the birth of their first child, a daughter named, BERNADETTE GAYLE. Born December 27, 1979.

KOUDYS: Ted and Kathryn give thanks to God for the precious gift of ELIZABETH ANN MARIE, born January 14, 1980. A little sister for Jennifer and Theodor. Third grandchild for Mr. and Mrs. J. Koudys of Grimsby and eleventh grandchild for Mr. and Mrs. R.M. Wilson of Niagara Falls.
159 Main St. E., Grimsby, Ont.
L3M 1P2

VERSTEEG: With thankful hearts to God, our maker, we, Al and Trudi Versteeg, wish to announce the arrival of our third son, EVERETT LUKE VERSTEEG, born November 10, 1979. Proud and happy brothers are Christopher and Jeffrey. Everett is the fifth grandchild of Mr. and Mrs. C. Verbaan of Bramalea, Ont. and the twenty-second grandchild of Mr. and Mrs. A. Versteeg Sr. of Edmonton, Alta.
A Versteeg Jr.
Box 1225, Devon, Alta.

ANNIVERSARIES

1985 1980
With great joy and thankfulness to the Lord we announce the 25th Wedding Anniversary of our parents.

BERT and FRANCIS SNIPPE
(nee Zwaagstra)

on January 21, 1980.
May the Lord bless them in his care and spare them for each other and their children for many more years.
Pete & Lydia Bruining — Fonthill
Jack & fiancée Debbie Riewald —
St. Anns
Judy — Fonthill
Leo — at home
Anthony — at home
Francis — at home
R.R. #2, St. Anns, Ont.

ANNIVERSARIES

On February 20, 1980, the Lord willing, we hope to celebrate with our parents and grandparents.

BAS and LETTA MUDDÉ
(nee Brouwer)

Their 45th Wedding Anniversary. We thank the Lord for his faithfulness and love shown in all those years. We pray that the Lord will continue to bless and be near to them.

Psalm 91

With love from their children:
Piet & Leo Dykstra
Piet & Janine Muddé
Jane & Vic Triemstra
Cor Muddé
Joe & Marie Muddé
Lettie & Ben Smidstra
Willie & Sid Kloosterman
Jack & Mary Muddé
Anton & Julie Muddé
Nico & Nora Muddé
Maryke & Jake Pot
John & Carol Muddé
Henry Muddé & Jenny
and 29 grandchildren.
Home address: 284 Inuit St.
Barns, Ont. L4N 3G1

OBITUARIES

Unexpectedly the Lord called Home
MR. JOHN DYKSTRA

His death is a loss for H.C.C.H. but we thank our God for John's tireless efforts and the struggle to provide Christian education for our covenant children. As board and staff of the Hamilton Christian High School, we express Christian sympathy to Mrs. J. Dykstra and children, and we pray that the Lord will continue to grant them comfort in Christ.
Klaas Terpstra — Chairman
Louis Bill — Secretary

On January 1, 1980, the Lord took suddenly unto himself our dearly beloved son, brother, and brother-in-law.

JOHN DYKSTRA

at the age of 57.
During his life his comfort was Romans 8:1.
May the Lord comfort and strengthen our sister-in-law, Joyce and her children and grandchildren and also us as father, brothers and sisters.
"Knowing that all things work together for good to them that love God, to them that are called according to his purpose" Romans 8:28.

Gerben Dykstra — Ebenezer home, — Abbotsford, B.C.
Pete & Evelyn Groot — Edmonton, Alta.
John & Jane Dykstra — Abbotsford, B.C.
Pete & Margaret Friend — Vancouver, B.C.
Cor & Joyce Snieder — Milford Bay, Ont.
Bill & Ann Dykstra — Abbotsford, B.C.
Gerben & Grace Dykstra — Edmonton, Alta.
Jerry & Mary Dykstra — Halifax, N.S.

The funeral took place on Friday, January 4, 1980, in the Chr. Ref. Church, Dundas, Ont.

Wij waren vandaag getuige dat onze Friendship Church werd verboden door het heengaan van br.

J. MAZEREEUW

maar door zijn sterven verwierf hij een eeuwig leven. De Heer is mijn Herder en door dat weten is hij de doodsrivier doorgestaan tot de rust die hem van God was bereid. Moge dit de nabestaanden tot troost zijn.
Namens de Friendship Church,
Mrs. M. Ypma — Taber
Jan. 11, 1980.

It pays to advertise
with C.C.

OBITUARIES

On Tuesday, January 15th, 1980, the Lord took unto himself, our beloved husband, father, grandfather, and great-grandfather.

JOHN DE GRAAF

in his 78th year at the Branford General Hospital after a lengthy illness. His comfort was Psalm 23 verse 4.
Beloved husband of Ann.
Dear father of:
Gertrude & Gerard Leendertse
Kurt & Jean De Graaf
Ninca & Wietze Zuidema
Jerry & Alice De Graaf
Grandfather of:
John & Jana
Margaret-Ann & John
Robert & Minke
Ken, Ron, Carol, Scot, Wayne,
Florence, Gary, Annette, John,
Mary-Ann, Tammy, John, Jim.
Great-grandfather of:
Shawn, Lorie, and Erica.
Predeceased by one grandchild,
Sandra.
R.R. #1, Mt. Pleasant, Ont. N0E 1K0.

The Lord is my Shepherd
Psalm 23

It pleased the Lord, to take unto himself on Monday, January 7, 1980, our dear husband, father, grandfather, and great-grandfather.

JAN MAZEREEUW

at the age of 74.
Besides his loving wife, Margareta Elsa Mazereeuw (nee Tugemann) he is survived by four sons, Pete (and Jenny) — Taber, Alta., Alfred (and Jenny) — Moorefield, Ont., Helmut (and Marguerite) — Burdett, Alta., Riens (and Margaret) — Coaldale, Alta., also four daughters, Emma (and George) Opden Dries — Lacombe, Alta., Aavina (and Henk) Rodermond — Medicine Hat, Alta., Martha (and Sid) Nieuwenhuis — Lethbridge, Alta., and Jenny (and John) Van Keulen — Medicine Hat, Alta. He is also survived by forty-two grandchildren and eight great-grandchildren.
The funeral service was held on Friday, January 11, 1980, in the First Chr. Ref. Church of Taber.
Home address: Box 192, Taber, Alta. T0K 2G0.

De Here nam uit ons midden weg
ons aller vriend en medelid

JAN MAZEREEUW

Zalig zijn de doden die in de Here sterven.
Openb. 14:13a.
De Bijbelstudieclub van Taber, Alta.
Het Bestuur.

1916 1980
April 8 January 2
Bilja Richmond
Friesland B.C.
On January 2, 1980, the Lord suddenly called home our beloved wife, mother, and grandmother.

TINE VANDERKUIP

in her 64th year. We are assured that she is "safe in the arms of Jesus."
At the funeral we were comforted with the words of Psalm 73, "My health fails, my spirits droop, yet God remains. He is mine forever."
Beloved wife of:
Rienk VanderKuijp
Dear mother and grandmother of:
Sylvia & Hans Verhoeff; Wilma, Paul, Dave, and Christine
Bill & Lony VanderKuijp; Rick, Angela, Bill, and James
Theo & Sylvia VanderKuijp; Melanie, and Shane
Tina & Ike Baart; Danielle, Aaron, and Adam
Antoinette VanderKuijp — at home 5700 Williams Rd., Richmond, B.C.
We will greatly miss her, but are comforted with the knowledge that she is with our Lord.

TEACHERS NEEDED

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Contact: Mr. J. Kampman, Principal,
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P.O. Box 175, Abbotsford, B.C. V2S 4N8, Tel: (604) 859-3167.

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Dr. Jack Van Der Slik
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- and
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or 328-7195 (home)

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Preference will be given to a music major.
Send resume to:

Mr. Wm. Slofstra, Principal
Box 27, Fruitland, Ont.
Tel: (416) 643-2460 (school).

ANNIVERSARIES

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hopes to celebrate its
25th Anniversary
this year.

In commemoration of this occasion, we hope to put out a book. We are asking assistance from anyone who has pictures or other suitable material which could be used for this project.

Please send it to:
Barbara Bax,
R.R. #3, Strathroy, Ont. N7G 3H5

TEACHERS NEEDED

BOWMANVILLE: Knox Christian School Society of Bowmanville, Ontario, invites applications for a **Principal** for the 1980-81 school year. Duties to commence August 1 and teaching time to be negotiated. Please send applications to the Education Committee, c/o Knox Christian School, R.R. #1, Bowmanville, Ontario L1C3K2.

MONTREAL
Experienced teacher-principal required for July 1980 for established Christian high school in Montreal, Quebec. Send resume to:
The Secretary of the Board,
91 Avondale Pl.,
Beaconsfield, P.Q., Canada
H9W 5L6

ORILLIA: The Orillia Christian School Society needs a **Junior grade teacher** for September, 1980. Please send resume with application to: Mr. Hugo Marcus, principal, Box #862, Orillia, Ont. L3V6K8.

Peterborough:

**THE PETERBOROUGH
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will need a
TEACHING PRINCIPAL
for the established
**RHEMA ELEMENTARY
CHRISTIAN SCHOOL**
for September, 1980

Please forward application to:

Mrs. M. Bronsema
King St., Bethany, Ont. L0A 1A0
or phone: (705) 277-2661

STRATFORD: The Stratford and District Christian School invites applications for the position of teaching/principal for the 80/81 school year. Send resume and letter of application to: Stratford and District Christian School, c/o C. Van Laren, secretary (Board of Directors), R.R. #1, Sebringville, Ont. N0k 1X0. (519) 271-8389.

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The position gives leadership to a team concept of administration involving the people with tasks divided amongst responsibilities for student services, curriculum, supervision of instruction and co-ordination of program detail, along with other responsibilities in other areas, such as public relations, etc.

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Home missions in brief

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Home Missions
in brief

Fields
Progress on the Indian Field is being demonstrated at Rehoboth Christian School which is experiencing what is being called "the best year yet." Indian congregations are also accepting the challenge of being the church in their own communities and within our denomination. Some of the issues of indigeniety are being expressed in new ways, and both the Board and the denomination will be facing some of the implications of these developments.

Rev. Peter Borgdorff reports that increased attention is being given to the challenge of the church in its ministry among various minority groups. Special attention has been given recently to ministry among Orientals and Hispanics. Dr. Peter Ipema is presently working as a Mission Fellow sponsored by World Missions, Home Missions, and Calvin Seminary, and is addressing the challenge of presenting the Gospel to Islamic people, both at home and abroad.

A huge challenge is being addressed in Houston where our team of two ordained ministers reported 67 people present at the first worship service on December 2. The new group in Loveland, Colorado is making rapid progress under the direction of Rev. and Mrs. Henk De Young.

FINE
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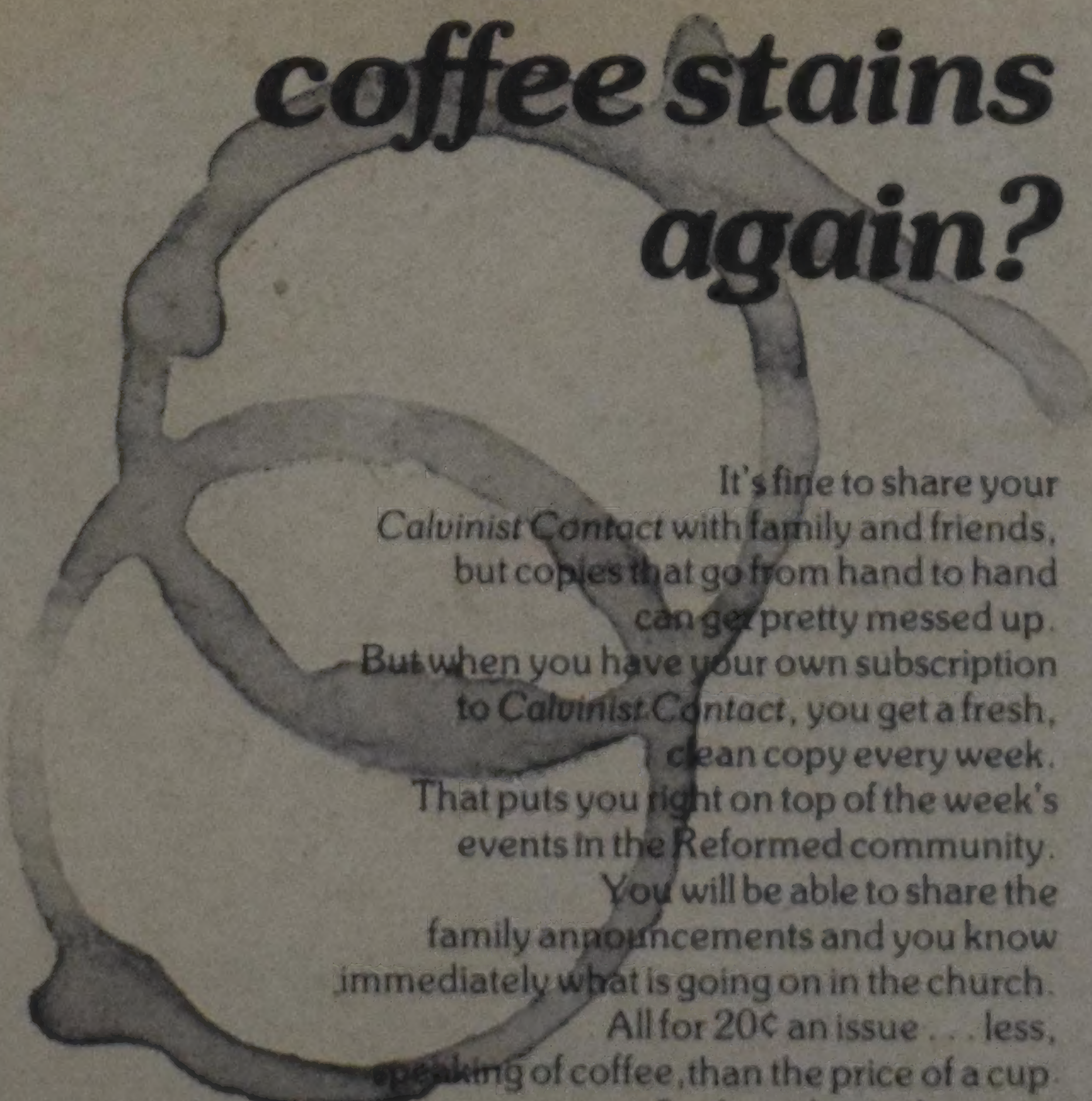
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LET'S PLAY CHESS

Editor: Pete Layer

THE NOVEMBER LADDER

Contestants Problems:	#805	#806	#807	#808	Sub- Total	Prev. Total	Total
Points:	3	3	3	2	11		
H. Brouwer (I)	3	2	0	0	5	84	89
J. Wilms (III)	3	1	3	0	7	81	88
A. J. Klein (I)	3	1	3	2	9	72	81
K. Amsinga (IV)	3	2	3	2	10	56	66
F. Vander Woude (I)	-	-	0	2	2	51	53
H. Douma (II)	0	1	0	2	3	16	19
M. Apitius	3	2	0	2	7	9	16
M. Melissen (VI)	-	0	1	0	1	7	8

Comments
Welcome back to Mr. Douma whose improved health enables him to spend some time at this hobby. Three solvers are on the verge of gaining a prize. There are no losers on this ladder since every one keeps their points from month to month no matter how long it takes to accumulate the 90 points for a prize. There is a brochure (with more details) waiting for any interested Calvinist Contact reader.
There were many tricky moves to watch out for this time. Why don't you dig up your Calvinist Contact issues of Nov. 2 and 9, 1979 and follow the solutions given below.

Solutions
#805 (Fabel and Massmann) Key: 1. R-N8 tempo. 1. --, BxN; 2. NxB and 3. R-B8 mate. 1. --, B-B1; 2. N-Q7, K-K1; 3. B-N6 mate. 1. --, other; 2. N-Q7, any; 3. R-B8 mate. Try: 1. B-N17, B-B3; 2. N-Q7, B-K5 no mate. Try: 1. N-N67, BxN; no mate.
#806 (Lipshitz) Key: 1. Q-R1 threat 2. QxB mate. Alternate: 1. PxB threat 2. Q-N2 mate. Try: 1. Q-QB3?, N-K3 no mate. It is very surprising that in such a simple setting, so many people (including the 16 year old author, his publisher, myself and 5 solvers) missed the alternate. It seems to indicate a capture or a check for a key is very hard to find! Thanks to Mr. Douma, Mr. Klein and Mr. Wilms, who pointed out this alternate solution.
#807 (Lekkerkerker) Key: 1. B-R6 tempo 1. --, K-B4; 2. Q-QB7 ch., K-Q5; 3. Q-B3 mate. 1. --, K-K4; 2. Q-QB7 ch., K-K3 or B4; 3. B-B8 mate 1. --, P-K6; 2. QxP ch., K-B4; 3. P-Q4 mate 2. --, K-K5; 3. P-Q3 mate. Try: 1. QxP ch., K-B4; 2. P-Q4 ch., PxP e.p. 3. no mate (remember the en passant rule?) Try: 1. K-R5, K-K4; 2. Q-QB7 ch., K-K3; 3. B-R3 ch., P-B4 no mate.
#808 (Gulbot) Key: R/B8-Q8 threat, R-K5 mate. Try: 1. R/B8-B5, RxP(N6) no mate.
Dutch Solutions
#805: Tb8 tempo
#806: 1. Dal dr. Da5: mat, neven: 1. ba5: dr. 2. Db2 mat
#807: 1. La6 tempo.
#808: 1. Tcd8 dr. Te5 mat.

CALENDAR OF EVENTS

- Jan. 25-26

Men's Retreat sponsored by Lakewood, called "Head of the House." Rev. D. Hart and Rev. R. Praamsma will be guest speakers. Fun and fellowship for all. R.R.#5, Forest.
- Jan. 28-
Feb. 1

Congregational Evangelism Training (CET) Seminar to be held in Belleville, Ont., from Monday 1 p.m. through Friday noon. Hosted by the Maranatha Chr. Ref. Church, Belleville. Rev. Wes Smeeds of Home Missions will be leading the Seminar.
- Feb. 2

Winter Carnival at Lakewood Chr. Conf. Grounds for all young people. Skates, sliding, cross-country skiing, snow or ice sculpture and refreshments, 1-5 p.m.
- Feb. 7

James Olthuis at a public meeting, lecturing on "Personal Growth and Societal Renewal."
- Feb. 8-11

Christian Winterfest for Christian young adults, Gravenhurst, Ont.
- Feb. 9

James Olthuis leads a seminar on Liberation Theology.
- Mar. 13

Annual Meeting of the Pastoral Institute of Edmonton. The Pastoral Institute receives significant funding from the Christian Reformed Churches of Greater Edmonton and also received a major development grant from the CRWRC during its first five years of service.
- Mar. 28

CLAC Boerenkool en Snert met Worst Supper.
- Mar. 29

Edmonton Council of Christian Reformed Churches sponsors a workshop for the Christian Reformed people of Edmonton on Urban Evangelism -- "Redeeming the City." Watch for further details.
- Feb. 29-
Mar. 2

All-Ontario Student Retreat at Camp Pioneer, Port Sydney, February 29 - March 2. Theme: A time to Mourn and a Time to Dance. Registration fees: students, \$30; non-students, \$35. Send registration to any of the campus ministers.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. Feb. 1	Wed. Jan. 30	Mon. Jan. 28-10a.m.	Fri. Jan. 25-10a.m.
Fri. Feb. 8	Wed. Feb. 6	Mon. Feb. 4-10a.m.	Fri. Feb. 1-10a.m.
Fri. Feb. 15	Wed. Feb. 13	Mon. Feb. 11-10a.m.	Fri. Feb. 8-10a.m.

Books

Church Leadership

Guidelines for the church elder

The Elder's Handbook by Gerard Berghoef and Lester De Koster; published by Christian Library Press, P.O. Box 226, Grand Rapids, Mich. 49501, 1979; price: \$12.95. Reviewed by J. Kuntz, St. Catharines, Ontario.

Many conscientious elders will be thankful for a book that can help them in their work and give them practical information and guidance. The handbook contains so much useful material that every elder who reads it carefully, will benefit from it. He cannot help but become aware of the great responsibility that comes along with his task as elder and of the importance of his work for the people of God. And one doesn't have to agree with every sentence to learn from what is presented here.

The book strongly emphasizes the use of the Word of God in the elder's work, but also on *personal* Bible reading. Added to that is the notion that the Word of God is not

truly believed until it is obeyed (something which orthodox people have to hear again and again). It teaches respect for the creeds and the confessions of the church and gives a list of doctrinal standards of Protestant churches. Meaningful advice is given with respect to the use of their time, the organization of their work, the elders meetings, and other tasks. Necessary advice because some elders (and ministers too!) are very unorganized.

Useful also are the chapters on "Principles of Public Speaking" and "Parliamentary Procedure." Many elders know very little about these subjects.

Special attention is given to the pastoral care of single parents, unwed mothers, young people, aged people, the sick and bereaved and the mentally handicapped, to name a few. On some prominent sects and cults, brief information is given. The book concludes with a catalogue of useful texts.

We can advise our elders to read

this book attentively and to make good use of it in the daily exercise of their task. It will improve the quality of their work and strengthen the spiritual life of the church.

Some critical comments can also be made. Because of the structure of the book (after Acts 20: 28-31) the chapters on "The Church" and "The Eldership in Perspective" appear in the last part. They should, however, have been chapter 1 and 2 for they are so very basic.

One of the most important tasks of the elder is home visitation. Yet only five pages are devoted to this work. That is not sufficient. Why was a little more space allotted to the art of communication and discussion techniques?

The office of elder is seen as a "high office." The book abounds in expressions like: duties, obligations, demands, awesome responsibilities, tasks, assignments, and requirements. Could the book not have had a more pastoral tone? A

new elder who begins his work in the congregation may be scared off by all that is demanded of him and all that he has to know. But he knows that he is only "a little man out of the dust." There could have been more emphasis on the fact that it is God who builds his church and that he accomplishes his strength in our weakness.

The handbook is meant not only for elders for the Chr. Ref. Church, but also for elders of other denominations. But elders do not have the same place and function in all denominations. Yet in several chapters the practice of the Chr. Ref. Church is taken as the norm (take for instance our disciplinary practice and our view of the task of elders). Elders of different denominations will not necessarily feel at home in what is presented here. It would have been helpful to pay more attention to the task of the elders in other communions.

Strangely, the authors do not take a very positive stand with respect to the sacraments. "Let

there be, rather, a variety of opinions as to how the sacraments best serve the primacy of the Word" (page 173). The authors do not even take a strong stand with respect to infant baptism (page 172). But our confessions express themselves very clearly. Are differences about Christ's presence in the Lord's Supper only "abstract matters?" (166). This hesitation with respect to the sacraments is striking also in view of the strong position taken against "women for elders," a matter about which our confessions do not speak at all.

Why was the Reformed Ecumenical Synod not mentioned in chapter 16? Why does chapter 21 not mention more than four sects?

More remarks could be made. But we maintain what was said above: this handbook contains so much useful material that every elder who reads it carefully will benefit from it.

Church Government

House rules

Manual of Christian Reformed Church Government by William P. Brink and Richard R. DeRidder; published by the Board of Publications of the Christian Ref. Church, Grand Rapids, Mich., 1979; price: \$3.95. Reviewed by Rev. J. Kuntz, St. Catharines, Ont.

The Board of Publications of the Christian Reformed Church has done the church a real service by publishing this volume. The two men who prepared it also deserve our thanks. It is a book that should come in the hands of every consistory member in the denomination, and consistories should do their utmost to make sure that their members become acquainted with its contents.

Pages 1 to 5 carry a short "Introduction on the Polity of the Chr. Ref. Church and pages 7 to 25 contain the 96 articles of the church order. The largest part of the book (pages 27 to 316) deals with the "Manual of Christian Reformed Church Polity." The book concludes with an appendix, a very useful "General Index" and an "Index of Scripture references."

The introduction states that the place of the Church Order in the denomination: "is not confessional in nature, and it is not a fixed, rigid system of rules." The general principles for the order in Christ's church are derived from Scripture; the application of these principles may vary from time to time and from place to place. Reformed church polity is regulative in nature.

In the "Manual of Christian Reformed Church Polity" every article of the church order is dealt with separately. All synodical decisions and regulations pertaining to every article are mentioned and, if necessary, explained. The writers present valuable insight in to the function of a particular article in the church.

If you want to know the synodical decision re: "Ecclesiastical Office and Ordination," or the regulations concerning the procedure to be followed in the submission of a gravamen, or the

"Guidelines for the Ministerial Information Service," or the duties of a counselor (to mention only a few examples,) you can find it all in this book.

But we find here more than an account of official synodical decisions and pronouncements. The compilers often explain and interpret those decisions and do that in a very concise and readable manner. The book is therefore an up-to-date replacement of the volumes of Monsma-VanDellen and Spaan whose books have served the church so well in past years.

Plans are to provide substitutions and insertions periodically to keep the volume up-to-date. How these additions can be inserted is not clear.

The "Appendix" gives specimens of call letters, credentials, and membership transfers.

This *Manual* is an indispensable guide for all who want to know more about the way things are (or ought to be) done in the Christian Reformed Church.

Bible Study

Focus on the "locus classicus"

God's Ultimate Purpose: An Exposition of Ephesians 1:1-23 by D. M. Lloyd-Jones; published by Baker Book House, Grand Rapids, Mich., and distributed in Canada by G.R. Welch, Toronto, Ont., 1979; price: \$11.95. Reviewed by Rev. J. Kuntz, St. Catharines, Ont.

This is the fifth volume of sermons preached by Dr. Martyn Lloyd Jones on Paul's letter to the Ephesians. According to the author the inspired mind of the apostle "nowhere soars to greater heights than in this epistle." He calls it "the sublimest and most majestic expression of the Gospel." That he can preach so many sermons from this book indicated that he means what he says.

In 37 sermons, presented during 1954 and 1955, he deals with the 23 verses of Ephesians 1. You cannot call them short; they are all 11 or 12 pages long (over 4,000 words). When you read them you are not bothered by their length; but his

congregation must have had considerable perseverance to sit through them all. However, those who came and listened well have been richly rewarded and have received a much deeper insight into this beautiful chapter.

Dr. Lloyd Jones does not come with a special sermon theme worked out in three or four points. He is an analytical preacher; he examines the text word for word and treats every detail of the verse very carefully. He loves to compare Scripture with Scripture and also in this way shows his deep respect for the Word of God.

Ephesians 1 is the "locus classicus" for the Reformed doctrine of election. The author of

God's Ultimate Purpose upholds this doctrine with all his power. "God has chosen those who are christian in spite of what they were, not because of any merit that he has foreseen in them, but because he was moved solely by his own mercy and compassion."

This book is a reliable guide for all those who want to become better acquainted with the letter to the Ephesians.

It remains a mystery why the author keeps using the King James Version, in a time when so many other reliable translations are available.

Reading and Understanding the Bible

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WHO: Dr. James Olthuis and Dr. George Vandervelde, professors of theology at the ICS, will teach the course.
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